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VOL. XII, No. 4 THE APRIL - JUNE 1972

MANKIND

QUARTERLY

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Anthropological, Sociological and Psychological Investigations of Swedish School Children

By BERTIL LUNDMAN*

INTRODUCTION

As early as the beginning of this century the Norwegian specialist in school hygiene, Dr Carl Schiötz (1877-1938), was active in detailed investigations of school children. He personally studied 10,600 children, mostly from the rural areas in the neighbourhood of Lake Mjösen in central Norway. In this area, which is racially one of the most homogeneous in all Europe, it was easy to perceive environmental influences, especially in the differential development of children of well-to-do and poor farmers. In his dissertation Schiötz[1] set out the following still valid rules:

1. Among students of the same age, dark-haired individuals are on the average taller, which may indicate an ontogenetic relationship.

2. Taller stature and darker hair are more frequent among children from wealthier families.

3. These children also obtain on the average higher grades in school. (The correlation between school grades and hair color, however, does not always tend in the same direction — see below.)

MATERIAL AND METHODS

Inspired by the investigations of K. V. Müller, W. Lenz and G. Asmus, this writer also planned extensive and comprehensive investigations of school children as far as these lay within his limited means. The opportunity arose when the writer gained as students B. Hj. Andersson and H. Svensson in the early 1950s in Uppsala. The investigations began in the autumn of 1954.

Each pupil was measured according to the methods described by Martin (1914) as follows: height, sitting height, width of wrist,

* With the assistance of B. Hj. ANDERSSON and H. SVENSSON. In memory of Dr CARL SCHIÖTZ, Oslo, Norway. Translated from the German by Donald A. Swan.

[1] Carl Schiötz, "En undersökelse av 10,000 norske skolebarn saerlig med hensyn till vekstforhold", *Norsk Medicinsk Revue*, Vol. 24, 1917.

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length and width of head, width of the zygomatic arch, and morphological facial height. In addition, eye color and hair color were determined according to Saller's charts. Teachers were asked to obtain the following information: profession of the father (or mother), number of living and dead siblings, whether left-handed, and so on. The school files yielded such data as the results of intelligence tests and the height and weight. The latter is taken at the beginning of the first and the fourth school year.

The writer[2] also followed up questions that arose in Schiötz's work in connection with his own investigations of the secular increase in height among Swedish conscripts.

Since many pupils transfer from the common (*Volksschule*) into the upper school (*Oberschule*) at the end of the fourth grade, an investigation of these children seemed especially worthwhile. These children are usually 11 years of age, as Uppsala children generally start school at the age of seven. There are, of course, always some pupils below or above the normal age, either because they started school early or late or because they had to repeat a year. These pupils have been treated separately in Table I. Lack of time did not permit an investigation of the 11-year-olds who, being either too old or too young, were found in grades six, four, or even three. Some compensation for this is provided by the above-mentioned 10-, 12- or 13-year-olds, so that we could also study early or late developers. In order to increase the small number of remedial school (*Hilfschule*) students, the same age group of remedial school pupils was then investigated two years later. Pupils who happened to be absent were usually studied later. In the upper school grades some pupils from the rural area of Uppsala were studied along with the others.

This means that the 11-year-old pupils of Uppsala in 1954 were studied to the extent of approximately 85 per cent (Table I). We did not consider it proper, in a city with heavily fluctuating population, to exclude the relatively few pupils who had non-Swedish or half-Swedish parents and who numbered about 2 per

[2] Bertil Lundman, "Uber die fortgesetzte Zunahme der Körperhöhe in Schweden 1926 bis 1936", *Zeitschrift für Rassenkunde*, Vol. 9, 1939; "Uber die Körperhöhensteigerung in den nordischen Ländern nach dem (ersten) Weltkrieg", *Zeitschrift für Rassenkunde*, Vol. 11, 1940; Bertil Lundman, *Dala-Allmorgens antropologi*, Diss. phil. nat., Uppsala, 1945; Bertil Lundman, "Etwas über die Ursachen der Körperhöhensteigerung in Skandinavien (und anderswo)", *Homo*, Vol. 6, pp. 65-66, 1955; Bertil Lundman, "Die vergleichbarkeit verschiedenartiger Angaben über die Körperhöhe im Aushebungsalter und in spateren Jahren", *Homo*, Vol. 6, pp. 175-177, 1955; Bertil Lundman, "Nytt material beträffande kroppslängdsökningen Sverige", *Ymer*, Vol. 4, pp. 277-280, 1962; Bertil Lundman, "Sozialanthropologische Beobachtungen in Schweden", *Akt. XVIII, Internat. Soziologenongr.*, Nürnberg, 1958, Bd. 4, pp. 171-190, 1963.

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cent. The school board (Director: Dr Karl Sderberg) and the various teachers were extremely helpful and co-operative.

The statistical work was partly carried out at the local Medical-Genetical (formerly Race-Biological) Institute (Director: Professor J. A. Böök) by Miss M. Skattman, the remainder chiefly by the author. For the preliminary work I am indebted to Dr Andersson.

PIGMENTATION

Eye Color

The eye color of the students was determined according to Professor Karl Saller's new eye color chart. For the purposes of this study the data were divided into the following color groups:

Light eyes:	Saller Numbers 1-3
Mottled eyes:	Saller Numbers 4-6
Brown eyes:	Saller Numbers 7-8

The results are presented in Tables IIA and IIB. Here we see that the color differences between the sexes are not unimportant. According to several investigators, boys under the age of ten tend to have darker eyes than girls. This relationship is reversed later on. These relationships are also evident in our material. In the common school it is the boys who have the darker eyes, and in the upper school the girls. The differences between the groups are not, however, always statistically significant. There does not seem to exist any entirely comparable material from the Scandinavian countries.

Sex differences in eye color are evident from a simple "eye-color index", according to which each per cent of brown eyes is given two points, each per cent of mottled eyes is given one point, and each per cent of light eyes zero points. The generally earlier maturing boys of the upper school and Social Group 1 are usually darker than the other groups and, especially, darker than the girls. Among the generally lighter common school pupils it is the girls who are lighter. Further subdivisions, however, lead to irregularities which are probably due to an insufficient number of subjects.

Hair Color

The hair color of the students was determined according to a small selection of shades from the Fischer-Saller hair color chart. The "reddish shades" I and V of the red series were added

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together as red. From the rest of the scale, shades A-B were considered as light blond, M as dark blond, and V in the main series as brown-black. These results are presented in Table IIC.

HEAD AND FACE

Head

Even a cursory glance at Table III shows that head size, which is always somewhat less among girls than among boys, decreases in line with the degree of schooling. The cephalic index also decreases slightly as the school level rises. The earlier maturing girls tend to be somewhat more dolichocephalic than the boys.

The mean values of the cephalic index at first glance appear to be rather high for Sweden. This result, however, has been confirmed for Uppsala adults as well. According to Lundborg and Linders,[3] the mean value of the cephalic index for the Uppsala district — i.e., Uppsala and the then small town of Enköping — as calculated on a sample of 189 subjects was $78 \cdot 1 \pm 0 \cdot 2$. The author's own measurements of about 50 men born in Uppsala showed a mean cephalic index of $79 \cdot 0 \pm 0 \cdot 5$.

It should also be pointed out that the somewhat small series of North Europeans and North American Whites, measured by Krogman,[4] Vassal[5] and other anthropologists, show a mean cephalic index for children at least one to two units above that for adults. The environs of Uppsala, that is the province of Uppland, do not yield a uniform picture. According to the author's own investigations in 1943, the old-time inhabitants — older male farmers in the vicinity of Uppsala — had a cephalic index of somewhat over 80, whereas that of the recently arrived farmhands was three to four units less.[6] In investigations of soldiers in 1897 the distribution polygon still had a single peak.[7] In 1922-1923, however, the distribution polygon had two peaks.[8] This applies also to our own material (Table I), even if the distribution polygons are drawn separately for the different school types. The explanation for this is probably that in older times Uppland was an enclave with a cephalic index of 80-81 for adult males. The province is now, however, in the process of receiving a dolichocephalic majority through the strong influx of migrants from the

[3] H. Lundborg and F. J. Linders, *The Racial Character of the Swedish Nation*, Uppsala, 1924.

[4] N. M. Krogman, "Growth of Man", *Tabulae Biologicae*, Vol. 20, 1941.

[5] B. Vassal, "Les variations avec l'age des proportions de la tête", *Reuion*, Ass. des Anatomists, Vol. 44, 1957, pp. 764-786.

[6] Bertil Lundman, *Dala-All morgens antropologi*, *op. cit.*, pp. 75-76.

[7] G. Furst and Anders Retzius, *Anthropologia Suecia*, Stockholm, 1902.

[8] H. Lundborg and F. J. Linders, *op. cit.*

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rest of central Sweden who have a cephalic index of 76-77. There has not as yet been a levelling through the slow process of intermarriage.

Face

Facial measurements show only a few differences. As usual, the girls have somewhat smaller faces. But, taking both sexes together, there are no differences in facial width between the common and the upper school students. Only the remedial class students, who are often retarded in their development, show smaller measurements. Neither do facial height, facial index nor facial size (zygomatic arch width plus facial height) reveal anything noteworthy (Table III).

HEIGHT AND WEIGHT

In addition to the data obtained on 11-year-olds in the course of this study we also have available measurements of the seven- and ten-year-old brothers and sisters of the subjects. This material is presented in Table IV. Only in the eleventh year does the lead of the girls over the boys become noticeable, particularly in the upper school. A similar development can be observed with respect to absolute and relative sitting height and with respect to weight.

Among the ten-year-olds there are hardly any differences according to sex or according to future school type. Among the seven-year-olds of both sexes, however, the future upper school students are the tallest and the remedial school students the shortest. These differences, which are absent among the ten-year-olds, reappear among the 11-year-olds. This is apparently due to the fact that those children who mature earlier physically also show a corresponding earlier mental maturity and thus have a better chance to enter the upper school at the age of 11.

The weight and Rohrer index data indicate that the earlier maturing boys and girls have fuller bodies at the age of seven. At the age of ten the boys are slimmer and the girls continue to be fuller. The data are insufficient to pursue this question further.

FREQUENCY OF CARIES

The two investigators had no special training. A dentist would probably have produced higher figures. Differences among the sexes and ages were very slight, so that the various groups can be viewed together. There are, on the other hand, certain differences as to school type and social group. Ten or more impaired teeth were found in 6 per cent of all upper school pupils, 8 per cent of the common school pupils, and 12 per cent of the remedial school

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pupils (ages 10 to 12). Similar relationships exist for the social groups, where statistics were collected only for age 11. The percentage of children with 10 or more impaired teeth was 4·5 per cent for Social Group I, 6·3 per cent for Social Group II, and 9 per cent for Social Group III. The largest difference was found between upper school pupils of Social Group I with only 1·2 ± 1·2 per cent and remedial school pupils of Social Group III with 14 ± 5 per cent. Children with only one impaired tooth were very rare (4 per cent), rendering unnecessary any discussion of group differences. These results are presented in Table V.

LEFT-HANDEDNESS

The data on left-handedness are presented in Table VI. As usual, this trait is more common among the boys than among the girls (7 ± 1·0 per cent vs. 3 ± 0·6 per cent). The difference between the sexes in our material is relatively large. (Compare the compilation by Ingelmark.[9]) The frequency of left-handedness among the upper school students is somewhat smaller than among the common school students. Among school repeaters, however, the frequency of left-handedness was much larger (12 ± 3·5 per cent). The differences, however, are not statistically significant.

RED HAIR

In general, red hair was found somewhat more frequently among the girls than among the boys. There are also differences according to school type. Upper school pupils of normal or higher age showed 1·0 ± 0·6 per cent red hair, compared with the general average of 5·4 ± 0·8 per cent. The difference is statistically significant. Similar relationships exist among army conscripts — 338 Swedish draftees, whose parents belonged to the upper stratum, showed 0·9 ± 0·5 per cent red hair, while the general average among Swedish draftees came to 3·3 ± 0·1 per cent.[10] The difference is again statistically significant. Our material showed for 93 repeaters and 23 psychopathic remedial school pupils a frequency as high as 9·5 ± 2·7 per cent. The material would have to be larger to decide the question whether red-haired children actually perform less well and therefore do not transfer so readily to upper school. At any rate, the mean I.Q. of red-haired pupils lies somewhat below the average. The proportion of upper school pupils among red-heads (6·3 ± 3·5 per cent) is in fact much

[9] B. Ingelmark, "Der Zusammenhang zwischen Linkshändigkeit und gewissen Assymetrien . . . Uppsala Läkarförenings Förhandlingar", *Ny följd*, Vol. 48, pp. 297-391, 1943.

[10] H. Lundborg and F. J. Flinders, *op. cit.*

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below the proportion among non-redheads (27·6 ± 1·4 per cent). The difference is again statistically significant. The social groups, too, show a certain differentiation in the incidence of red hair: 1·2 per cent in Social Group I, 2·4 per cent in Social Group II, and 5·5 per cent in Social Group III (all children of normal age of both sexes and all school types). These results are presented in Table VII.

INTELLIGENCE TEST RESULTS

Most of the students — 717 of the 850 " normal " 11-year-olds and 104 of the 300 others — were tested by holders of degrees in psychology. The distribution of the pupils among the various school types after the fourth grade is effected on the basis of report cards, however, rather than I.Q. Since there is no absolute correlation between report card and I.Q., the latter shows a great deal of variability even among the upper school students. Their I.Q. range overlaps somewhat the I.Q. ranges of both the common school and remedial school students.

If the boys and girls are grouped together the mean I.Q. level drops uniformly from Social Group I to Social Group III and from the upper school to the remedial school. The mean I.Q. of the girls is slightly less than that of the boys. The range of the I.Q. distribution is also narrower among the girls — especially in regard to extremely high values. These results are presented in Tables VIIIA, VIIIB and VIIIC.

SOCIAL ORIGINS

The data relating to social origins are presented in Table IX. Here we find clear confirmation that most pupils follow in their parents' footsteps. This is probably a complicated interaction of heredity and environment. Approximately 80 per cent of the Social Group I pupils transfer to the upper school, about 50 per cent of the middle-class pupils, and only 20 per cent of the working-class pupils. Nevertheless, some two-fifths of the upper school students come from the working class, since this is the largest social group. Remedial school pupils were not considered as the parents are predominantly slum types who cannot be regarded as belonging to the working class.

NUMBER OF FULL SIBLINGS

As in almost all highly civilized countries, the average number of children per family is disturbingly small. Excluding the remedial school students, the average is 2·73. It is true that the parents of

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the 11-year-olds are still relatively young, so that the average may still rise somewhat. It is fairly certain, however, that it will not exceed 3·0 (a figure which does not, of course, take into account childless couples). The social differences are small. Parents of remedial pupils have the largest number of children, followed by the upper stratum, the workers and, with a small interval, the middle class, and lastly those workers who are endeavoring to improve their status (i.e., who are sending their children to the upper school). It is worth noting that nearly throughout, but especially in Social Groups I and II, those children who exceeded the average age of their classmates came from generally smaller families. This may be due to the fact that this group contain a relatively large proportion of families with certain constitutional weaknesses. These data are presented in Table X.

CORRELATIONS

The correlations computed for this study are of the simple four-field type. The correlations for height and hair color, which are presented in Table XI, are generally positive, but not large. They are absent among the upper school students. The correlations are, however, larger than those found among Swedish army conscripts. According to the tables of Fürst and Retzius,[11] the figure for Sweden as a whole, as calculated on 44,000 subjects, is only $0{\cdot}03 \pm 0{\cdot}005$. For the province of Uppland the figure, as calculated on 1,996 subjects is only $0{\cdot}015 \pm 0{\cdot}002$. This leads to the conclusion that the correlation in our material results primarily from similar relations with the state of maturity.

Predominantly positive, also, are the correlations between school type and height and between school type and hair color. (See Table XII.) The correlation with hair color is generally less than that with height. These results agree, on the whole, with the rules of Schiötz. The I.Q. correlations, which are presented in Table XIIIB, seem to obey similar regularities without agreeing entirely with the above-mentioned conclusions. The correlation of I.Q. with hair color is somewhat higher than the correlation of I.Q. with height. Thus, the I.Q. for short, blond children is relatively lower and that for short, brunet children relatively higher. (See Tables XIV and XV.)

If the two sexes are grouped together we can study the relation between head size, body size, pigmentation, and school type. These results, which were calculated for 825 11-year-old students, are presented in Tables XVI and XVIIA. Here, a "large head" is defined as one measuring 330 m.m. or more for male students and 324 m.m. or more for female students.

[11] G. Furst and Anders Retzius, *op.cit.*

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If the traits of taller stature, larger head size and darker hair color are considered ontogenetically " positive " characteristics, then the upper school percentage is rather evenly correlated with the number of positive characteristics. This is shown in Table XVIIB. If the increase had been entirely uniform then some 19 per cent of those students who do not exhibit these " positive " traits — i.e., are shorter, blonder, and have smaller heads — should have gone to the upper school. In addition, about 28 per cent of those students with one of these traits, about 37 per cent of those with two of these traits, and about 46 per cent of those with all three of these traits should have gone to the upper school. In our sample of Uppsala school children the actual percentages were 17·7 per cent, 27·1 per cent, 39·5 per cent and 44·4 per cent respectively. Further details are given in Table XVIIA.

CONCLUSIONS

In 1954 approximately 1,100 students in the schools of Uppsala, Sweden — predominantly aged 11 and partly 10 and 12, and including both sexes — were measured for a number of anthropological traits. These traits were then studied in relation to sociological and psychological data. The main results are as follows:

1. The so-called Schiötz Rules, according to which there are positive correlations between pigmentation and height, pigmentation and social stratum, social stratum and school performance, and partly also between school performance and pigmentation, are also valid for eastern Sweden. They are most probably due to a differing tempo in ontogenetic development. With the far-reaching levelling of nutrition standards among social classes, however, the question is more relevant than in Schiötz's time whether we are really dealing here only with environmental effects. It is very possible that differing hereditary backgrounds may also have played a decisive part in the developmental process.

2. Taking into consideration the I.Q., there is a stronger correlation with hair color than with height, which is in contrast to Schiötz.

3. As has been demonstrated in several other studies, the size of the head (as measured by adding head breadth and head length) is positively correlated with greater success in school.

4. Taller stature, larger head size, and darker hair color are all positively correlated with better school aptitude — at least for this age group in Uppsala, or at most for Scandinavia.

5. Red-haired children have a slightly lower mean I.Q. and

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a less successful school performance than either blond or brunet children in the schools of Uppsala.

6. The average number of children per family shows some differences among social groups in Uppsala — a fact generally true of Western European society.

7. The cephalic index, for both sexes and all school types, show two peaks. This is explained by the heavy migration to the province of Uppland from other areas of Sweden.

8. Synthetic investigations of school children, whose value has in recent times been questioned, are shown to be useful. It is desirable, of course, that the number of subjects be increased so as to render the results more secure. The author is engaged in a follow-up study of another age group for the 1964 school year.

TABLE I

Number of subjects

Age	*Upper school*	*Common school*	*Remedial classes*	*Total*
		BOYS		
10	10	2	0	12
11	120	278	38	436
12	18	51	23	92
13	0	0	5	5
TOTAL	148	331	66	545
		GIRLS		
10	13	6	0	19
11	146	306	12	464
12	35	35	11	81
13	0	0	2	2
TOTAL	194	347	25	566

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TABLE IIA

Percentage distribution of eye color among 11-year-olds

a. *According to social group*

Eye color (New Saller)	*Social group I*	*Social group II*	*Social group III*	*All social groups*
BOYS				
Light	78	81	80.5	80
Mottled	9	12	10.5	10
Brown	13	7	9.0	10
GIRLS				
Light	67	81.0	85.5	83
Mottled	20	8.5	8.5	9
Brown	13	10.5	6.0	8
BOYS and GIRLS				
Light	73	81	83.5	
Mottled	14	10	9.5	
Brown	13	9	7.0	

b. *According to school type*

	Upper school	*Common school*	*Remedial classes**	*All school types*
BOYS				
Light	80	81	89.5	81
Mottled	11	10	3.0	10
Brown	9	9	7.5	9
GIRLS				
Light	78	86	—	83
Mottled	11	8	—	9
Brown	11	6	—	8
BOYS and GIRLS				
Light	79	84.0		82.0
Mottled	11	9.5		8.5
Brown	10	6.5		9.5

* The number of girls in the remedial classes was too small (N-12) for statistical analysis.

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TABLE IIB

Mean eye-color index according to social group and school type among 11-year-olds

	Mean eye-color index				
	Boys	*Girls*	*Boys and girls*	*No. of boys*	*No. of girls*
Upper school					
Social group I	29.2	41.1	35.2	51	56
Social group II	25.0	47.5	36.0	32	40
Social group III	35.1	32.0	33.5	37	50
Common school					
Social group I	61.0	29.0	47.0	13	7
Social group II	18.7	26.7	22.6	48	45
Social group III	28.6	18.9	23.6	217	254
Totals					
Social group I	35.6	45.6	40.6	45	47
Social group II	25.9	29.4	27.7	85	95
Social group III	28.4	23.5	25.9	268	310
Upper school	27.7	44.7	36.3	120	146
Common school	28.4	20.3	24.3	278	306
All social groups and school types	28.6	27.0	27.8	398	452

TABLE IIC

Percentage distribution of hair color among 11-year-olds

Hair color (Fischer-Saller)	*Upper school*	*Common school*	*Remedial classes**	*Total*
	BOYS			
A-D	49.0	53	44	52
M	42.0	38	45	39
V	7.5	6	3	6
Red	1.5	3	8	3
	GIRLS			
A-D	44	52	—	49
M	45	36	—	40
V	7	5	—	6
Red	4	7	—	5

* The number of girls in the remedial classes was too small for statistical analysis.

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TABLE III

Mean head and face measurements of 11-year-olds (millimetres)

Anthropological trait	*Upper school*	*Common school*	*Remedial classes*	*Total*
BOYS				
Length of head	183.2	182.7	180.8	182.0
Width of head	148.4	147.9	146.4	147.9
Cephalic index	81.1	81.5	81.0	81.3
Size of head (l. + w.)	331.5	329.7	327.3	330.0
Width of zygomatic arch (Z)	125.9	126.1	124.8	125.9
Facial height	106.3	108.0	109.0	107.7
Facial index	84.6	85.7	87.3	85.6
Facial size (Z + ht.)	232.2	234.1	233.8	233.6
GIRLS				
Length of head	180.6	178.8	172.4	179.2
Width of head	145.4	144.1	141.7	144.4
Cephalic index	80.5	80.7	82.3	80.7
Size of head (l. + w.)	326.0	322.9	314.1	323.6
Width of zygomatic arch (Z)	124.6	123.6	123.9	123.9
Facial height	105.3	105.4	102.4	105.3
Facial index	84.4	85.3	83.7	85.0
Facial size (Z + ht.)	229.9	229.0	226.3	229.2

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TABLE IV

Mean height, sitting height, weight, Rohrer Index and wrist width

Age	Upper school	Common school	Remedial classes	Total
		Height (centimetres)		
		BOYS		
7	122.6	121.8	121.4	122.0
10	140.6	140.6	140.7	140.6
11	149.5	147.2	146.4	147.8
		GIRLS		
7	123.2	121.5	119.7	122.0
10	140.1	140.0	140.0	140.0
11	150.9	147.8	145.8	148.8
		Sitting height (centimetres)		
		BOYS		
11	74.0	73.0	72.2	73.5
		GIRLS		
11	75.8	74.5	73.2	74.9
		Weight (kilogrammes)		
		BOYS		
7	23.9	23.5	22.9	23.6
10	33.2	33.6	33.8	33.5
		GIRLS		
7	24.2	23.0	21.0	23.3
10	33.5	33.0	29.4	33.1
		Rohrer Index		
		BOYS		
7	1.28	1.28	1.27	1.28
10	1.19	1.21	1.21	1.20
		GIRLS		
7	1.29	1.28	1.23	1.28
10	1.21	1.20	1.13	1.20
		Width of wrist (millimetres)		
		BOYS		
11	41.2	40.9	41.2	41.0
		GIRLS		
11	41.1	40.3	39.0	40.5
		Number of subjects		
		BOYS		
7	106	247	36	389
10	107	251	35	393
11	120	278	38	436
		GIRLS		
7	129	270	10	409
10	132	275	11	418
11	194	306	12	512

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TABLE V

Percentage distribution of damaged teeth among 11-year-olds

a. *According to school type*

	Upper school	*Common school*	*Remedial classes*	*Total*
BOYS				
Number of students	118	272	37	427
Average number of damaged teeth	5.4	5.8	6.2	5.7
Percentage with 0-1 damaged teeth	6	5	3	5
GIRLS				
Number of students	143	300	12	455
Average number of damaged teeth	5.0	5.9	5.9	5.6
Percentage with 0-1 damaged teeth	3	4	2	3.5
BOYS and GIRLS				
Number of students	261	572	49	882
Average number of damaged teeth	5.2	5.8	6.0	5.6
Percentage with 0-1 damaged teeth	4	4	2	4.2

b. *Ten or more damaged teeth according to social group*

Social group	*Upper school*	*Common school*	*Remedial classes*	*Total*
Social group I	1%	13%	—	4.5%
Social group II	7%	6%	—	6%
Social group III	8%	8%	14%	9%
All groups	6%	8%	14%	8%

TABLE VI

Percentage distribution of left-handed 11 and 12-year-olds

Age	*Upper school*	*Common school*	*Remedial classes*	*Total*
BOYS				
11	6.7	6.5	—	6.4
12	—	—	—	10.0
11 and 12	—	—	4.9	6.9
GIRLS				
11	1.4	3.3	—	2.6
12	—	—	—	5.0
11 and 12	—	—	—	2.9

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TABLE VII

Percentage distribution of red hair according to school type among 10, 11 and 12-year-olds

Hair color group	*Upper school*	*Common school*	*Remedial classes*	*Total all schools*
No. of redheads	3	30	15	48
No. of non-redheads	286	562	186	1034
% of redheads	1.0	5.1	7.0	4.3

Hair color group	*Upper school*	*Common school*	*Remedial classes*	*No. of students*
% of redheads	6	62	32	48
% of non-redheads	27	55	18	1034

TABLE VIIIA

Mean I.Q. according to school type and hair color among 11-year-olds

a. *According to school type*

BOYS

	Upper school	*Common school*	*Remedial classes*	*Upper and common*	*All schools*
No. of students	92	253	32	327	359
Mean I.Q.	115.8	100.3	77.6	104.7	102.3
I.Q. range	88–151	65–137	60–95	65–151	60–151

GIRLS

No. of students	81	267	10	348	358
Mean I.Q.	112.6	98.8	77.2	102.0	101.3
I.Q. Range	87–143	68–128	67–88	68–143	67–143

TOTAL—No. of students 717
Mean I.Q. 101.8
I.Q. range 60–151

b. *According to hair color*

	Redheads	Non-redheads
No. of students	34	683
Mean I.Q.	97.8	102.0
I.Q. range	—	60–151

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TABLE VIIIB

Mean I.Q. according to social group and school type among 11-year-olds

Social group/ school type	*No. of boys*	*No. of girls*	*Mean I.Q. boys*	*Mean I.Q. girls*	*Boys and girls mean I.Q.*
Upper school					
Social group I	25	18	117.0	115.7	116.5
Social group II	26	25	118.3	112.6	115.5
Social group III	40	35	115.0	112.0	113.5
Common school					
Social group I	11	5	106.1	102.6	104.5
Social group II	38	41	104.4	100.9	102.5
Social group III	185	222	98.8	98.3	98.5
Total					
Social group I	36	23	114.7	110.3	112.5
Social group II	64	66	110.0	105.3	107.5
Social group III	225	257	101.6	98.8	100.2
Upper school	91	78	116.7	113.0	115.0
Common school	234	268	100.0	98.6	99.3
All social groups and school types	325	346	104.0	102.0	103.0

TABLE VIIIC

Percentage distribution of I.Q.s among 11-year-olds

a. *According to social group*

		Percentage distribution of I.Q.s				
Social group	*No. of students*	*Below* 89	90–99	100–109	110–119	120 *and above*
Group I	58	2	12	29	28	29
Group II	130	11	17	27	24	21
Group III	522	17	25	32	17	9
All groups	710	14	22	29	23	12

b *According to sex*

		90–99	100–109	110–119	120–129	130 *and above*
Boys	326	26	32	24	13	5
Girls	283	28	40	23	7	3

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TABLE IXA

Social origins of 11-year-olds

a. *Number of students*

Social group	*Upper school*	*Common school*	*Remedial classes*	*All types*
Social group I	66	24	1	91
Social group II	102	105	0	207
Social group III	98	455	49	602
TOTAL	266	584	50	900

b. *Percentage distribution of students*

Social group I	25	6	2	10
Social group II	38	17	0	23
Social group III	37	77	98	67
TOTAL	100	100	100	100

c. *Percentage distribution of students*

Social group I	72	27	1	100
Social group II	49	51	0	100
Social group III	16	76	8	100
TOTAL	30	65	5	100

TABLE IXB

Social origins of 10, 11 and 12-year-old students

a. *Number of students*

Social group	*Upper school*	*Common school*	*Upper and common*
Social group I	95	25	120
Social group II	102	97	199
Social group III	132	526	658
TOTAL	329	648	977

b. *Percentage distribution of students*

Social group I	29	4	12
Social group II	31	15	20
Social group III	40	81	68
TOTAL	100	100	100

c. *Percentage distribution of students*

Social group I	79	21	100
Social group II	51	49	100
Social group III	20	80	100
TOTAL	29	71	100

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TABLE X

Number of siblings according to social group (I, II and III) and school type

a. *Among 11-year-olds*

	Upper school				*Common school*				*Upper and common*			
	I	*II*	*III*	*Total*	*I*	*II*	*III*	*Total*	*I*	*II*	*III*	*Total*
Mean no. of siblings	3.22	2.56	2.23	2.64	3.05	2.62	2.71	2.70	3.19	2.60	2.61	2.68
No. of sibling circles	86	82	108	276	21	90	455	566	107	172	563	842

b. *Among 10, 11 and 12-year-olds*

	Upper school			*Common school*			*Remedial classes*			*All types*
							Retarded	*Psychopathic*	*Total*	
	I	*II*	*III*	*I*	*II*	*III*	*III*	*III*	*III*	*I-III*
Mean no. of siblings	3.17	2.51	2.22	2.96	2.60	2.71	3.72	3.00	3.57	2.725
No. of sibling circles	95	102	132	25	97	526	83	23	106	1083

TABLE XI

Correlation between height and hair color among 850 11-year-olds

a. *Upper school*

Trait	*Boys*			*Girls*			*Boys and girls*		
Height		−	+		−	+		−	+
Hair color	−	30	31	−	26	40	−	56	71
	+	28	31	+	34	46	+	62	77
Correlation coefficient	$+0.02 \pm 0.09$			-0.03 ± 0.07			$\pm 0.00 \pm 0.06$		

b. *Common school*

Height		−	+		−	+		−	+
Hair color	−	98	58	−	120	58	−	218	116
	+	62	60	+	64	64	+	126	124
Correlation coefficient	$+0.10 \pm 0.06$			$+0.18 \pm 0.06$			$+0.13 \pm 0.04$		

c. *Upper school and common school*

Height		−	+		−	+		−	+
Hair color	−	128	89	−	146	98	−	274	187
	+	90	91	+	98	110	+	188	201
Correlation coefficient	$+0.08 \pm 0.05$			$+0.12 \pm 0.05$			$+0.11 \pm 0.03$		

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TABLE XII

Correlation between school type and hair color and between school type and height among 850 11-year-old upper and common school students

a. *School type and hair color*

Trait	*Correlation coefficients* Boys	Girls	Boys and girls
Lighter half	$+0.13 \pm 0.06$	$+0.26 \pm 0.06$	$+0.19 \pm 0.05$
Darker half	$+0.02 \pm 0.06$	$+0.07 \pm 0.06$	$+0.05 \pm 0.05$
Together	$+0.08 \pm 0.05$	$+0.17 \pm 0.05$	$+0.14 \pm 0.03$

b. *School type and height*

Shorter half	$+0.09 \pm 0.06$	$+0.19 \pm 0.06$	$+0.12 \pm 0.05$
Taller half	-0.01 ± 0.06	$+0.01 \pm 0.06$	$+0.00 \pm 0.05$
Together	$+0.05 \pm 0.05$	$+0.12 \pm 0.05$	$+0.09 \pm 0.03$

TABLE XIII

Height, hair color and school type among 11-year-olds

a. *Among all 850 students in the upper and common schools**

Trait		Boys		Girls		Boys and girls	
Height		−	+	−	+	−	+
	−	128 (23.4%)	89 (34.0%)	146 (17.8%)	98 (40.8%)	274 (20.4%)	187 (38.0%)
Hair color	+	90 (30.4%)	91 (34.1%)	98 (34.5%)	110 (41.8%)	188 (32.6%)	201 (38.0%)

* Number of individuals in each category who attend the upper school. The figures in brackets are the percentage of upper school students in each category.

b. *Among those students whose I.Q. was tested**

Trait		*Upper and Common schools* Boys and Girls		*All school types* Boys and girls	
Height		−	+	−	+
	−	229 (14.4%)	141 (32.5%)	246 (13.4%)	157 (31.2%)
Hair color	+	149 (31.7%)	138 (31.8%)	158 (29.7%)	145 (30.2%)
		No. of students	667	No. of students	706
		Correlation	+0.08	Correlation	+0.075

* The number of individuals in each category who attend the upper school. The figures in brackets are the percentage of upper school students in each category.

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TABLE XIV

Height, hair color and I.Q. among 11-year-olds*

Trait	*Upper and common schools*						*All school types*	
	Boys		*Girls*		*Boys and girls*		*Boys and girls*	
Height	—	+	—	+	—	+	—	+
Hair —	102.9	104.9	100.9	102.7	101.9	103.9	100.2	102.9
color +	104.3	102.1	104.3	102.1	105.9	103.4	104.5	102.2

* Mean I.Q.s of students in each category.

TABLE XV

Percentage of 11-year-olds with darker hair color and above average height according to social group and school type*

	Darker hair color			*Above average height*		
	Boys	*Girls*	*Boys and girls*	*Boys*	*Girls*	*Boys and girls*
Upper school						
Social group I	44	61	54	56	64	61
Social group II	44	41	42	53	57	55
Social group III	53	58	56	53	58	56
Common school						
Social group I	42	67	50	25	50	33
Social group II	48	34	43	48	34	43
Social group III	36	43	40	35	39	41
Total						
Social group I	43	62	53	48	62	55
Social group II	46	38	41	50	46	48
Social group III	40	45	43	35	44	40
Upper school	48	53	51	54	59	57
Common school	40	42	41	38	40	39
All social groups and school types	42	45	44	43	46	45

* Boys—148.0 cm. and above; girls—149.4 cm. and above.

TABLE XVI

Correlations between head size, height and school type for 11-year-olds of both sexes in upper and common schools

Trait relationship	*Correlation coefficient*		
	Darker half	*Lighter half*	*Total*
Height to head size	0.28	0.24	0.26
Head size to hair color	—	—	0.03
Head size to school type	0.14	0.015	0.07

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TABLE XVIIA

Percentage of 11-year-olds of both sexes in the upper schools according to heights, hair color and head size

Anthropological traits	*% of each category*	*Difference in %*
Light hair		
Small head	20.0	15.1
Large head	35.1	
Short stature	22.8	15.8
Tall stature	38.6	
Dark hair		
Small head	30.7	11.7
Large head	41.8	
Short stature	32.6	7.7
Tall stature	40.3	
Totals		
Small head	25.0	13.1
Large head	38.1	
Short stature	25.5	14.5
Tall stature	40.0	
Light hair	28.2	8.4
Dark hair	36.6	
Grand total	32.0	

TABLE XVIIB

Number and percentage of 11-year-olds of both sexes in the upper schools according to height, hair color and head size

Anthropological trait			*Number of upper school students in each category*	*% of students in each category*
Stature	*Head size*	*Hair color*		
Short	Small	Light	26 of 147	17.7
Short	Large	Light	30 of 119	25.2
Tall	Small	Light	15 of 58	25.9
Short	Small	Dark	33 of 111	29.7
Tall	Small	Dark	21 of 65	32.3
Short	Large	Dark	26 of 70	37.2
Tall	Large	Light	56 of 156	35.9
Tall	Large	Dark	56 of 156	35.9
TOTAL			263 of 882	29.9

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TABLE XVIII

Distribution of eye color, hair color, height, head size and mean I.Q. among 11-year-olds of both sexes

Social group and school type	*No. of students*	*Mean eye color index*	*% with taller stature*	*% with larger head*	*% with darker hair*	*Mean of cols. 3, 4, 5*	*% with red hair*	*No. tested*	*Mean I.Q.*
Upper school									
Social group I	72	36.0	60.6	64	54	54	1.4	43	116.5
Social group II	87	33.5	55.3	65	49	49	1.2	51	115.5
Social group III	107	36.3	55.5	61	52	52	1.0	75	113.5
All social groups	266	35.2	57.0	63	51	51	1.2	169	115.0
Common school									
Social group II	93	22.6	43.0	51	43	40	6.6	79	102.5
Social group III	471	23.6	39.0	41	40	37	5.2	407	98.5
All social groups	584	24.3	39.5	45	41	38	5.4	502	99.3
Total									
Social group I	92	39.9	55.0	60	53	52	1.2	59	112.5
Social group II	180	27.7	47.5	57	41	43	4.2	130	107.5
Social group III	578	25.9	40.0	48	43	39	5.6	482	100.2
All social groups and school types	850	27.8	44.5	51	43	42	4.0	671	103.0

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The Ethnological Origins of the Palae-Amerindian and Amerindian Stocks

By R. GAYRE OF GAYRE

There has been considerable speculation on the origins of early man in America. This has resulted in theories of quite an involved character. In my opinion the racial history of early America is simpler than is normally assumed, when we come to approach the problem from the point of view of the general evolutionary movements of races throughout the world as a whole.

For the purpose of this short note I shall assume that ancient man entered America first from across the Bering Straits during a period when the sea level (because of the Ice Age) was much lower than it is today. At this time many species of animals crossed and man, following the game, came after them. The date could be any time between 40,000 and 10,000 B.C. Research on the upper pleistocene Ice Age will eventually solve the dating problem when this was possible, and so there is no point in going into the matter in greater detail at this time.

The first wave of immigrants into the American continent would come from the nearest racial strains on the continent of Asia. Our view is that, at that time, these were not Mongoloids or proto-Mongoloids. There had been a movement of what we regard as proto-Australoid peoples from as far west as the Near East, the north-east of Africa, through India, Ceylon to South-East Asia. The northern section of this stock was in the end to become white and simulated in many respects the Caucasoids, to which they may be more nearly related than to the Mongoloids or Negroids. However, at the times of which we speak they may well have had a wide range from dark to lighter skin. Natural selection would ultimately settle which branches had to be white or dark, according to the habitat in which they came to be long settled.

This northern segment moved north-eastwards along the coastlands of Asia and settled the offshore islands, which at that time had no Mongoloid inhabitants. In Japan their remnant, which is typically Australoid except that it has a light skin and narrower nostrils, is represented today by the Ainu. For that reason I term this the Ainoid race. I believe that it was the first to reach America. Its line of movement was down the west coast and in places it remained to mingle with later incomers. Other elements

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moved steadily southwards until, at last, the most primitive and least developed elements of this stock were halted by the Straits of Magellan and are found in Tierra del Fuego.

In this progress they were often overrun by later stocks. Consequently, apart from selection, acting upon mutations, enabling them to produce specialised local types, they also produced racial breeds in places by cross-breeding. Nevertheless, this accounts for Dixon and others identifying an " Australoid " type in America, especially in the south. It also accounts for the observed fact that from Central America southwards people with wavy hair and short noses are frequently found. These earlier Ainoids might well have been polytypic for colour, and so those which settled in equatorial and tropical America retained the dark colour whereas natural selection eliminated it from among the Ainu.

The important pockets of almost pure A blood groups in western North America and elsewhere may be accounted for on the basis of a large element of proto-Australoid Ainoids in the population at one stage or another.

In time an expansion of Mongoloids caused migrations to occur from Asia across the Bering Straits into America. These mingled with the Amer-Ainoid branch of the Ainoids in varying degrees. According to my theory of blood groups these Mongoloids were what I have called elsewhere " Outer Mongoloids " and had mainly the O blood group in the ABO blood group series. For this reason *O* and *A* are the more typical blood groups of the later Amerindians than any other.

A further wave passed from Arctic Asia into Arctic America to become the Eskimoid peoples. At some stage, it is my belief that Chancelade man probably was there as well, coming from Europe to be absorbed by Asiatic Arctic peoples. Therefore, there was possibly a very primitive Caucasoid stock involved in the eastern part of the American Arctic.

At a much later period Caucasoid peoples arrived. There is no doubt that the Amerindians of the east coast of North America had Caucasoid elements. Since, in historical times, we have ample records of both Celtic and Viking settlements from Nova Scotia south to Florida, there is no difficulty about the identity of such Caucasoid strains in the Red Indians — it was Northern European, particularly Nordic and Atlantic in origin.

All the historical and traditional evidence of the Maya and Aztec civilizations turn to the coming of white men from overseas who were regarded as gods. The work of Thor Heyerdahl has more than established that from Western Europe and the north-west coast of Africa, Caucasoid groups could even drift across the Atlantic to Central America. The probability is that these

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settlers in Central America were of the Atlantic stock, related to the peoples of the west coast of Europe and the Canary Islanders.

Environmental adaptation has been invoked for the marked differences to be found among the native American populations. It seems to us that the racial matrix, derived from the stocks we have mentioned, in varying proportions in different parts of the Western hemisphere, will go far to explain the lack of uniformity observed. On such foundations we may then look to natural selection to favour certain traits in various regions to account for specialised types.

One problem still remains to discuss. Some, such as Agogino and Kunz[1], as well as Chard[2], believe that small groups of early man may have reached America before these movements which I have tried to systematise in the light of the probabilities of world ethnology at an early period between 40,000 and 10,000 B.C. That is that such groups arrived before the American Wisconsin Ice Age, which is the equivalent of the European Würm. In that case George A. Agogino and Michael L. Kunz postulate that they may have been pre-*Homo sapiens*.

Be this as it may, it is unlikely that the genes of such a primitive stock as that of one of the races of *Homo erectus* have made any significant contribution to the racial origins of the Amerindians.

One aspect all investigations of primitive trade and exploration makes clear is that there were contacts over wide oceans in relatively early times. Therefore, in addition to Caucasoid contacts from the West from a very early period, it seems likely that some parts of the Pacific coast of America must have received visitors from time to time from Asia. It was probably these two currents, the one certain one from Europe and north-west Africa and a probable one from China and South-east Asia, that provided the basis for the development of the later Central American civilizations.

[1] George A. Agogino (Eastern New Mexico University) and Michael L. Kunz (University of Alaska) in an essay "The Paleo Indian: Fact and Theory of Early Migrations to the New World".

[2] C. S. Chard, "New World Origins: A Reappraisal", *Antiquity*, Vol. 133, 1959, pp. 44 ff.

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The Deterioration of Social Space Through Racial "Integration": Consequences for Education

By RICHARD SWARTZBAUGH

While pedestrians on a sidewalk or passengers getting off a bus may perceive one another as objects to be avoided, they do not necessarily relate to one another socially. They see one another and yet may be socially invisible to one another. This positioning in physical space is different than orientation in social space. Maneuvering socially involves a different and more comprehensive complex of perceptions, feelings and instincts than the mere ability to judge physical distance. When people do not share a common social space they tend to regard one another simply as attributes among other attributes of shared physical confines. Social space, on the other hand, is an energized "field" in which people are attuned to one another by virtue of their social feelings. Social space is the psychic shadow of an emotionally and instinctually constituted, organically cohering group. A person is in social space if the physical space he is in evokes a social attitude. In this vitalized collective space a man is "human" in the deepest sense of the word.

School children in a classroom are an instance of interaction in physical and social space. On one level of interaction the children are spaced so that they may give attention to their teacher and may move around and in and out of the room in an orderly way. However, they may also create about themselves a social space which is not abstract and rigid but alive, pulsating, personal and organic. The concentration and intensity of this space depends on the social development of the children to one another, which in turn depends on the social development of the children's parents to one another, and so on through the generations. For this reason, because they do not all share a common general social experience, American students in a racially integrated classroom do not share the same social space but have two sets of mutually exclusive social space. The black and white students are physically together but are socially non-existent for one another. The teacher of the two groups can share in the social space of one or the other group but cannot share in the society of both groups. Or, in order to maintain impartial authority, he may be outside the social space of both groups. He thus does not contribute to the essential social experi-

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ence of the children of either group but only to the purely abstract and formal " education " of the children, the same learning process that could be had from books. He is an impersonal mediator who keeps the students in order and at peace in case the groups should infringe on one another's physical space.

More than likely the students who share the same social space will also prefer to hold physical space in common. In integrated high schools black and white students sit on opposite sides of the room in their own " territories ". The relationhip between the groups is not social but rather is a dimension of the attitude each group has towards the classroom as a garb for its own social space. For each group the other one is a part of the physical space of the room, a factor which is considered in evaluating the adequacy of the room for social purposes. If the groups congest the room and inconvenience one another the worth of the room for essential social purposes deteriorates. Such inconvenience is likely since people socially invisible to one another easily cramp and irritate one another, even in so minor an activity as filing in and out of the room. If the groups were forced to consider this room the only possible space for social relations each would aggressively infringe on the other's space in a sort of " manifest destiny ", forcing the other group out. As it is at present, the various groups simply repress the tendency to generate social space while in the classroom. Their attitudes towards one another, and even the attitudes among students of the same race, are almost entirely abstract as the students wait until they can later appropriate some other physical space, a clubroom or the living-room of a classmate.

Emanations of social space tend to clothe themselves in convenient and appropriate physical space. A social community without its natural exterior is like a man without skin. Such an exterior, a land territory or building, so long as it is filled with vigorous social space, is exclusive property to the extent that it is essentially inclusive of people exercising their full social nature.

Social space which occupies and dominates physical space may be termed public space. Contrary to the usual meaning of the term, public space in this sense is not space that is open to every man. To render such public space universal space would be to annihilate its essential socialness. Public space means here simply space open to more than one man: in other words, the space of human relationships. Consequently it is no contradiction to think of public space as the exclusive and, so to speak, segregationist right of people in certain essential relationships.

Public space is the logical opposite of private space but, unless we are speaking of the space of one's own body, the idea of private space apart from public space is an empty abstraction. Private space would be where one is isolated not only from all

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actual contacts but from the possibility of contacts as well. This space would not be human. All space that is in any way human and personal is also public. The preoccupation in America with so-called private space is therefore unnatural and shows a pathology in our culture. The retreat into a private space is an egoism *contra naturam* which results not from distaste for society *per se* but from a disintegration of public space. The conventions concerning the rights to space have been undermined by the attack of rationalistic legalism. The occupation of space in America has been prescribed through the force of certain abstract arguments and deductions from legal codes rather than through historical tradition and convention. The feeling that one's physical space, territory and property is subject to abstract principles such as law, argument, morality and even money has estranged the person from the social space embedded in this physical space. People seek out that ever smaller space in which they can be public, or in which it is possible to have essential relationships. The church, school, restaurant and office have been formally defined as universal space, or no social space at all, leaving as essentially social only the interiors of the house and automobile which, although individually small, have multiplied to absorb the previous macro-public space of the streets and parks.

Like the racially integrated schools, the freeways and parking lots which cut away the living landscape are not public space but simply the necessary setting or framework for the micro-public space of individuals abstracted out of social contexts. Moreover, the aesthetic deterioration and dehumanization of the macro-public space through the encroachment of the motor car is a consequence of the fact that these spaces are socially dead. By integrating these spaces universally, government planners have forced men into a kind of total and absolute segregation: every man is segregated from every other in his micro-space. The sidewalks and parks have been translated into fuming, chaotic autoways and desolate parking lots, littered with trash and dangerous for anyone who ventures into them unprotected, only because this space is an outer space which now serves merely to usher the person from one insular, minute inner space to another. The bleakness of the transitional space follows from the fact that in its universality it does not pertain to anything human.

In a healthy social environment, the living space of a healthy social organism, a certain privacy is necessary, not in the artificial sense of the inviolability of the individual ego but as the protecting exterior side of essential public human relations. Public space must be private in the sense of being exclusive, it must protect and insulate certain people in certain relationships. Space must be private in that only essential relations can fill it, inclusive of

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organic relations to the extent that abstract and mechnical interaction is limited. The space is public in so far as it may contain any number or intensity of relationships so long as they are essential ones. In this sense, a school and restaurant are as " private " as the inside of one's own home. Public space is construed here as simply an extension of the home. The associations in this space are traditional, customary, voluntary and based on some personal accord resulting from a prolonged, multi-generational and cultural-historical practice in living together. The extensive public space, from the family home to schools, restaurants and even parks, originally came into being historically to clothe certain kinds of associations. The physical space is exclusive to the extent that the associations which it houses are composed of individuals who share a history. Outsiders to that history are also outsiders to that public space. They can be in the physical space by virtue of some moral viewpoint or theoretical social philosophy, but they cannot be social or public in that space.

The public school, for instance, came into being historically to contain and clothe a certain kind of relationship which results in a type of learning. Education in this sense is not essentially a creation of mankind in general and it cannot in any significant sense be called a universal right like the right to air and water. Rather education is an intimate and organic aspect or process of a specific historical culture. Student and teacher interaction in traditionally deepened relationships have generated education progressively through the generations. Education must be renewed and refreshed each generation, but this revitalization is possible only through essential relations among students and between students and teachers. Essential education is in the vitality of living relationships and so cannot be reduced to programmes or to textbooks, and hence it cannot be distributed universally. It is at home only in a certain social space. The teacher-student relationship has gradually acquired around it the space we call the schoolhouse, which is the shell or garb of this relation. The schoolhouse may therefore be thought exclusive and segregationist to the degree that education is appropriate to a certain social space of a certain historically evolved relationship. The school in its deepest essence as an educational institution is intimately and organically pertinent above all to people of a certain culture. To force outsiders into the public space, or the physical space which clothes this essential institution, means not only to kill the essentialness of the society in that space but also to kill the intimate learning process.

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The Morphological Method and Racial Classification

By FRANK MIELE

INTRODUCTION

Anthropology began as a true scientific discipline with Blumenbach in 1775. He assembled a large collection of skulls and established "the foundations of race classification based upon measurement".[1] Blumenbach "was the first to pursue craniology according to a plan".[2] In the nineteenth century Camper developed the "facial angle", Quetelet arrived at the statistically "average man" and Retzius developed the various craniometric indices.[3]

Numerous anthropometric studies were made in the later part of the nineteenth century, many in exhaustive detail. "The 'epoch of anthropometry' yielded abundant results . . . by no means least in the evaluation of the ever-growing number of fossil hominid finds. Of course . . . in those days biological insight into the significance of the anthropometric values was still lacking."[4] The Mendelian laws were not rediscovered until after 1900, and it was only with Eugen Fischer's study of the Rehoboth Bastards in 1908 that the relationship between physical characteristics and Mendelian genetics became clear.

In the past couple of decades interest has shifted from anthropometry to serology and comparative physiology. The rise of population genetics has led to the study of "traits for which the mode of inheritance is known (such as blood groups and PTC tasting), rather than those traits for which the mode of inheritance is complex (morphological traits, for example)".[5] Indeed, the validity of morphologically based racial classifications has been questioned.[6]

[1] Alfred C. Haddon, *A History of Anthropology*, Watts, London, 1934, p. 362.

[2] Walter Scheidt, "The Concept of Race in Anthropology", in *This is Race* (edited by E. W. Count), Schumann, New York, 1950, p. 362.

[3] Donald A. Swan, "Racial Differences and Physical Anthropology", THE MANKIND QUARTERLY, Vol. V, No. 3, January-March 1965, pp. 151-152.

[4] *Anthropology: A to Z* (edited by Carleton S. Coon and Edward E. Hunt). Grosset and Dunlap, New York, 1963, p. 115.

[5] Frank Miele, "The Race Concept", THE MANKIND QUARTERLY, Vol. VII, No. 2, October-December 1966, pp. 81-82.

[6] A. Montagu, *Man's Most Dangerous Myth*, World, New York, 1961, pp. 63-72.

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We shall now examine the validity of anthropometric measurement by two means. First we shall examine the heritability of anthropometric traits as determined by the twin method. Certainly if anthropometric traits fail to yield high heritability ratios, they cannot be taken as accurate measures of genetic background. Then we shall examine studies in which both the morphological (i.e., anthropometric or classical) and the genetical methods have been employed to determine population differences and see the degree to which they agree or disagree.

THE HERITABILITY OF ANTHROPOMETRIC TRAITS

First used by Galton in 1875, twin studies provide us with a unique opportunity for assessing the influence of heredity. Identical or monozygotic twins share a common heredity, hence all differences found between them are the result of environment. Fraternal or dizygotic twins are siblings born at the same time. Hence both heredity and environment account for their differences. The greater the similarity of monozygotes when compared to dizygotes, the greater the influence of heredity. Stern found coefficients of correlation for four morphological traits[7] as shown in Table I.

TABLE I

Trait	*Identicals together*	*Non-identicals*	*Identicals apart*
Height	.932	.645	.969
Weight	.917	.631	.886
Head length	.910	.691	.917
Head width	.908	.654	.880

It is worth noting that the correlations between identical twins raised apart do not differ substantially from those for identicals raised together, and are greater than the correlations for fraternal twins raised together. Thus the force of heredity in determining these traits can be readily seen.

Newman calculated the heritability (H) of various traits using the formula $H = (r_{MZ} - r_{DZ}) / (1 - r_{DZ})$, where r_{MZ} and r_{DZ} are the coefficients of correlation between monozygotic and dizygotic twins respectively. He arrived at the figures[8] shown in Table II.

[7] C. Stern, *Principles of Human Genetics,* W. H. Freeman, San Francisco, 1960, p. 556.

[8] H. H. Newman, *Multiple Human Births,* Doubleday, New York, 1940, p. 171.

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TABLE II

Physical characteristic	*Percentage of variance due to heredity*	*Percentage of variance due to environment*
Standing height	81	19
Sitting height	76	24
Weight	78	22
Head length	75	25
Head width	90	10

Clark assessed the heritability, h^2, of 49 anthropometric traits using the formula, $h^2 = (\sigma_D^2 - \sigma_M^2) / \sigma_D^2$, where σ_M^2 and σ_D^2 are the within-pair variances for monozygotes and dizygotes respectively.[9] Some of the h^2 estimates[10] are shown in Table III.

TABLE III

Trait	h^2 *x 100*	*Trait*	h^2 *x 100*
Stature	88	Sitting height	72
Head length	54	Bizygomatic breadth	60
Head breadth	72	Bigonial breadth	71
Minimum frontal breadth	61	Nasal breadth	66
Head circumference	74	Upper facial height	72
Head height	69	Total facial height	74
Cephalic Index	38*	Cephalic module	80

* Not significant at 5 per cent level.

For all but six of the 49 traits examined h^2 was found to be significant at the 5 per cent level. The low figure for cephalic index is rather perplexing. Newman, Freeman and Holzinger reported a figure of 75 for h^2 cephalic index.[11]

These studies show that anthropometric traits are in large part determined by heredity and that they "should not be relegated to the garbage dump, as some genetically minded people have implied, but should be screened for . . . genetic determination and then used along with morphology and gene frequencies to classify populations into genetic racial groups".[12]

[9] P. J. Clark, "The Heritability of Certain Anthropometric Characters as Ascertained from Measurement of Twins", *American Journal of Human Genetics*, Vol. 8, No. 1, pp. 49-56.

[10] P. J. Clark, *op. cit.*, p. 50.

[11] H. H. Newman, F. N. Freeman and K. J. Holzinger, *Twins, a Study of Heredity and Environment*, University of Chicago Press, Chicago. 1936. p. 117.

[12] H. E. Driver, "Survey of Numerical Classification in Anthropology", in D. H. Hymes, *The Uses of Computers in Anthropology*, Mouton and Company, London, 1965, p. 306.

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THE MORPHOLOGICAL AND THE GENETICAL METHODS AND POPULATION DIFFERENCES

Boyd's *Genetics and the Races of Man*[13] urged the abandonment of racial classifications based on anthropometry and morphology and the use of blood group criteria instead. However, his classification of African, Asiatic, American Indian and Australoid races was not significantly different from many earlier classifications based on morphology.[14] "After all the fanfare he made for genetics, he (Boyd) obviously fell back on phenotypic morphology to complete his scheme, which could not have been produced from the genetic evidence alone at that time. Although genetic evidence has increased rapidly since 1950, it is still not enough to produce worldwide schemes without the help of phenotypic observations."[15]

Thus far all attempts to prove anthropometric traits genetically linked to serological traits have uniformly failed.[16] However, correspondences have been found between the distribution of anthropometric and serological traits. Close agreement was reached in the determination of subgroups within the Swedish population by Lundman using morphological traits, and Beckman using ABO frequencies.[17] Vallois meanwhile found that the Pyrenees do not serve as a serological boundary, but do serve as a boundary for cephalic index.[18] He concluded that brachycephaly had only spread out from Central France in the early Middle Ages, while the blood group frequencies reflected an earlier situation. Perhaps this finding should be better interpreted, as suggested by Schwidetzky,[19] that the simpler serological traits achieve genetic equilibrium faster than do the more complex, multifactorial, morphological traits. She goes on to point out that no serological differences are to be found between the populations of the left and the right banks of the middle Rhine.[20] However, the river does serve as a mating barrier, and this is reflected by morphological-metrical studies.

A very promising area for assessing the validity of the

[13] W. C. Boyd, *Genetics and the Races of Man*, Little, Brown, Boston, 1950.

[14] Carleton S. Coon and S. Garn, "On the Number of Races of Mankind", *American Anthropologist*, Vol. 57, No. 5, p. 966; Ilse Schwidetzky, "Neuere Entwicklungen in der Rassenkunde des Menschen", *Die Neue Rassenkunde*, Gustav Fischer Verlag, Stuttgart, 1962, p. 71.

[15] H. E. Driver, *op cit.*, pp. 305-306.

[16] Ilse Schwidetzky, *op cit.*, p. 92.

[17] Ilse Schwidetzky, *op cit.*, pp. 87-88.

[18] Ilse Schwidetzky, *op cit.*, p. 91.

[19] Ilse Schwidetzky, *op cit.*, p. 92.

[20] *Ibid.*

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morphological and the genetical methods is through the calculation of genetic distance between populations. In studies of this sort we are dealing with small populations, corresponding closely with Mendelian populations. Some studies have calculated cultural distance as well, through the use of linguistic measures, and thus serve as an excellent check on both of the biological methods.

Sanghvi studied the biological differences between five endogamous groups in India by use of the genetic and the morphological methods.[21] The genetic traits used were the ABO, MN and Rh blood groups, PTC reactions and red-green color blindness. The morphological traits used were head length, head breadth, minimum frontal breadth, bizygomatic breadth, total facial height, upper facial height, nasal length, bigonial breadth, biorbital breadth and interorbital breadth. The distances between the groups as determined by the two methods are given in Table IV.[22]

TABLE IV

Endogamous Group	*VNB*	*DRB*	*DYB*	*KB*	*CKP*
VNB	——	1.11	1.35	0.75	2.00
DRB	1.56	——	0.35	0.87	0.33
DYB	1.86	0.37	——	0.72	0.87
KB	1.16	0.39	0.78	——	1.65
CKP	1.66	0.65	0.65	0.92	——

Values above the diagonal give genetic distance, those below give morphological distance.

The Gullah Negroes of Charleston, South Carolina, show cultural and linguistic traits which indicate a closer relationship to West African Negroes than that shown by U.S. Negroes as a whole. Pollitzer calculated the differences between four populations (U.S. White, U.S. Negro, Charleston Negro and West African Negro) by both the genetic and the morphological methods.[23] Hemoglobin S, ABO system, MN system, Henshaw, Duffy and Rh factors were used as genetical measures. The morphological traits used were skin color, nose length, nose width, lip thickness, face length, face width, stature, and sitting height. The distances between the four groups as measured by the two methods are given in Table V.[24]

[21] L. D. Sanghvi, "Comparison of Genetical and Morphological Methods for a Study of Biological Differences", *American Journal of Physical Anthropology*, Vol 11, No. 3, pp. 385-404.

[22] L. D. Sanghvi, *op cit.*, p. 400.

[23] W. S. Pollitzer, "The Negroes of Charleston, South Carolina: A Study of Hemoglobin Types, Serology and Morphology", *American Journal of Physical Anthropolgy*, Vol. 16, No. 2, pp. 241-263.

[24] W. S. Pollitzer, *op cit.*, p. 253.

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TABLE V

Population	*U.S. White*	*U.S. Negro*	*Charleston Negro*	*W. African Negro*
U.S. White	——	1.30	1.60	1.69
U.S. Negro	1.01	——	0.46	0.61
Charleston Negro	1.53	0.54	——	0.34
West African Negro	1.72	0.75	0.44	——

Values above the diagonal give genetic distance, those below give morphological distance.

It should be noted that both in Pollitzer's and Sanghvi's studies close agreement was reached between the two methods of racial study. In Pollitzer's study the genetical and the morphological distances supported the linguistic and cultural evidence which places the Gullah Negroes closer to the West African parent population than is the case with U.S. Negroes as a whole.

Hanna made a morphological study of seven south-western American Indian tribes.[25] He found that " with respect to morphological traits the biological relationships among these Indian groups correspond to the linguistic and ethnic relationships among them ".[26] An earlier study based upon serological criteria indicated crossing between the Pima and Yuma, and Athapaskan tribes.[27] The morphological differences did not corroborate this finding. Hanna[28] concluded that " comparison of the relationships determined from the study of allelic frequencies and those determined from anthropometric measurement suggest that the analysis of observed distributions of blood groups among unstable populations may lead to erroneous conclusions regarding historical affinities among these groups ".*

Using data gathered by D. L. Oliver on Bouganville, W. W. Howells found correlations of from .30 to .43 between three measures of morphological distance and two measures of linguistic

[25] B. L. Hanna, " The Biological Relationships Among Indian Groups of the Southwest ", *American Journal of Physical Anthropology*, Vol. 20. No. 4, pp. 499-508.

[26] B. L. Hanna, *op. cit.*, p. 505.

[27] K. S. Brown, B. L. Hanna, A. Dahlberg and H. H. Strandskov, " The Distribution of Blood Group Alleles Among Indians of Southwest North America ", *American Journal of Human Genetics*, Vol. 10, pp. 175-176.

[28] B. L. Hanna, *op. cit.*, p. 507.

* I have pointed out more than once that anthroposcopic and anthropometric traits represent an aggregation of genetic factors which are bound to be more diagnostic than rather simple serological and PTC factors.— EDITOR.

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distance.[29] An earlier study by Livingstone, meanwhile, found an r of –.01 between cognate distance and blood group distance in New Guinea.[30] Angel has aptly pointed out in his comments on Howell's article that "Single gene traits such as blood groups change much more easily from accidents of sampling in a small population (the founder effect, one aspect of drift) than do functional or even morphological traits which (a) depend on many gene systems and (b) are subject to stronger and more variable selection".[31]

Oschinsky found no correspondence between metrically identified racial groups and blood group frequencies in East Africa.[32] Tribes belonging to different racial groups often had similar gene frequencies, while tribes in the same often had very different frequencies. He concluded that blood groups alone are not sufficient as criteria of racial differences in East Africa.[33] His figures are shown in Table VI.[34]

TABLE VI

		Blood group		
Racial group	*Tribe*	*A*	*B*	*O*
Hamitomorph	Bahima	11.3	7.1	81.3
Nilohamitomorph	Masai	11.48	17.56	70.95
	Teso	13.4	13.0	72.2
Nilotomorph	Luo	14.89	16.29	68.81
	Lango	16.3	17.1	64.1
Bantomorph	Baganda	10.2	6.6	82.9
	Akikuyu	17.74	13.43	68.82
Congomorph	Baamba	18.06	12.81	69.13

CONCLUSION

Anthropometric traits have yielded high heritabilities. Thus, they should serve as good markers of population affinities. In population studies agreement has sometimes been reached between

[29] W. W. Howells, "Population Distances: Biological, Linguistic, Geographical and Environmental", *Current Anthropology*, Vol. 7, No. 5, p. 554.

[30] F. B. Livingstone, "Blood Groups and Ancestry: A Test Case from the New Guinea Highlands", *Current Anthropology*, Vol. 4, No. 5, p. 542.

[31] J. L. Angel, "Comments on Howells", *Current Anthropology*, Vol. 7, No. 5, p. 554.

[32] L. Oschinsky, *The Racial Affinities of the Baganda and other Bantu Tribes of British East Africa*, Cambridge University Press, 1954, p. 130.

[33] L. Oschinsky, *op cit.*, p. 130.

[34] *Ibid.*

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the genetical and the morphological methods. In studies where linguistic differences have been used as a check on both methods, the morphological distances have proved to be more closely correlated with linguistic distances than have the genetical distances. As Bielicki has stated, the morphological traits are "more stable through time and hence far better markers of population affinities".[35]

It is not surprising that the distributions of serological and morphological traits do not always parallel one another. Selection is constantly at work, though at different rates, in altering both distributions. In many cases we are only beginning to understand the selective mechanisms involved.[36] Further, the discrepancies found between trait distributions are not evidence against the existence of human races.[37] Instead, the discrepancies serve to emphasize that race is a constantly present, constantly changing, dynamic phenomena.

[35] T. Bielicki, "Some Possibilities for Estimating Inter-Population Relationships on the Basis of Continuous Traits", *Current Anthropology*, Vol. 3, No. 1, p.3.

[36] Carleton S. Coon, *The Living Races of Man*, Alfred A. Knopf, New York, 1966, pp. 267-268.

[37] Frank Miele, *op. cit.*, pp. 83-84.

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What the Journals say

Professor Challenged on Intelligence Tests

The temperature of a well-ordered scientific meeting . . . suddenly rose when Professor A. R. Jensen . . . argued his case, which depends on an extensive analysis of available data on intelligence levels gathered in various sections of the community, to a meeting of the Brain Research Association. . . .

Professor Jensen was challenged by British and American delegates because his conclusions suggest first that intelligence is predominantly an heredity trait and therefore unchangeable by education; secondly, genetic influences account for poor performance of Negro children in I.Q. tests in spite of special educational programmes.

It was inevitable that Professor Jensen would bring down the wrath of professional colleagues by venturing into territory that has been sensitive since the Aryan doctrines of the thirties. The seriousness with which his theories are viewed is reflected by the attendance of Professor J. Hirsch, behaviour geneticist, Urbana University, Illinois, to rebut the charges.

He was joined by Professor L. Hudson, educational psychologist, of Edinburgh University, who condemned the scientific veracity of the work and at the same time condemned the validity of I.Q. tests in general. . . .

Professor Jensen's view would have provoked an outburst at any comparable meeting in the last 20 years. But it has provoked exceptionally harsh reaction coming at this time of racial and social tension. . . .

Many psychologists and geneticists at Cambridge are aware that "Jensenism" has been adopted for demagogic ends in the United States. Professor Jensen took an opportunity to refute any suggestion that he agreed with segregation. He said that before coming to the conference he had given evidence to a Congressional committee on providing money to help with desegregation in the South.

He was aware that his research was and could be twisted for purposes for which he had no sympathy for. . . . But this has done little to placate his most vehement critics, who appear to want a complete retraction of his work. The crux of the matter lies in the particular aura of authority which seems to surround his work. Most geneticists find little disagreement with much of his argument about the complexity of the factors of inheritance and environment which interact to form an individual's character.

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They draw the line at the way he has arrived at two figures which purport to show that 80 per cent of intelligence is due to genetic influences and 20 per cent to environmental ones.

In arriving at this conclusion he has analysed an overwhelming mass of statistics about I.Q. tests. . . . But his critics attack him on all fronts; they question his use of I.Q. tests and the method he has adopted for assembling his data in a " falacious " way.

Professor Hudson scrutinized the interpretations that have been drawn from an investigation of people suffering from a genetic disease known as Turner's syndrome. . . . According to Professor Jensen the lower than average intelligence in the subjects is caused mainly by their genetic condition.

This was a case which had been produced as a classic example because the genetic defect could be seen under the microscope and correlated with the findings of I.Q. tests. Professor Hudson suggested this was a gross misrepresentation of the situation. Turner's syndrome could produce severe physical handicaps . . . and this was obviously a critical factor of the individual's environment which was not allowed for in the Jensen calculations.

Professor Hirsch sees the argument in terms of a serious misuse of statistics. Each individual possesses 23 pairs of chromosomes and 100,000 genes within them. The way in which these sort themselves into patterns is different for each individual. The most obvious sign is the fact that no two people have the same face.*

Thus the analyses needed to detect the additional or subtle variations in characteristics caused by environment may need as many as 400,000 comparisons of one trait between any two populations or races.

Apart from the difficulty of establishing a reliable instrument for measuring the differences in intellectual characteristics, the sheer numbers involved make Professor Jensen's analysis seem meaningless.

Professor Jensen seems to have been guilty of not paying attention to Professor Hudson's own law as regards attention to the selection of data. Hudson's Law states:—

1. The greater the ideological significance of a particular piece of research, the more selective the experimenter's attention to his own data will be.
2. The greater his own ideological involvement, the more the experimenter will appeal to external authority: on the one hand to the authority of science; on the other to humane virtues like democracy.
3. The ideological involvement of research will increase at times of impending political crisis in the society at large.

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4. Research cannot be both ideologically relevant and dispassionate if the experimenter's personal commitment is left inexplicit.†

The Times, London, 18th July 1970.

* Not only identical twins but other persons provide examples of doubles. The law courts provide many examples of mistaken identity. The Cass case is one of these, Professor Hirsch is, therefore, exaggerating. Variation is infinite but within stocks which are inbred doubles are frequent. The Maltese population provide numerous examples of this. By his taking up an absolute stand that no two persons are facially alike Professor Hirsch invalidates his own case.—EDITOR.

† One does not know if Professor Hirsch is arguing for the inheritance of acquired characteristics or not. If he is not then what have subtle minute changes due to environment got to do with a situation in which marked differences are shown by the I.Q. tests? The differences are so great that minute differences cannot affect the issue.—EDITOR.

A Jensenist Heresy

A study of the Press reports describing Professor Jensen's contribution to the discussions of the Brain Research Association cannot fail to engage our sympathies with him. Under the title "Heresy of the Negro I.Q." one correspondent wrote that "this whole notion of ethnic I.Q. differences through genetic inheritance has been rejected by the geneticists, psychologists and all liberal minds since the political disasters of Aryanism". Professor Jensen is quite right to point out that on this question "there is a failure to distinguish clearly between the scientifically answerable aspects and the moral political and social policy issues".

On the scientfic side the argument seems to turn in the first place on the classic problem of estimating the degree of heritability of intelligence defined as abstract reasoning ability and secondly on the methodological and empirical problems, which arise from an attempt to connect heritability within populations (i.e., the proportion of variance attributable to genetic factors) with genetic differences between populations. What probability is there of predominant association between two entirely independent sets of inherited characteristics? There are many delicate statistical and technical issues to be resolved before any definite hypothesis can be conclusively asserted. And the question of what in fact constitutes plausible scientific hypotheses has itself been raised.

Professor Jensen does not pretend to do more than suggest a "reasonable hypothesis" as a basis for further research. He is quite correct to insist that this is the normal method of scientific inquiry. The question is, should this line of questioning be discouraged or perhaps prohibited? Again it is hard to fault

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Professor Jensen's view that "scientists in the appropriate disciplines must face the question and not repeatedly sweep it back under the rug.

Professor Jensen's views as an educational psychologist do not tend to support a racialist or segregationist position — as he has himself stressed. His argument is primarily a critique of the prevailing educational philosophy that all children are basically the same, with the differences between them being attributable to environmental influences which can be simply corrected before the child takes its place in a uniform educational system.

Against this view Professor Jensen urges that "equality of opportunity does not mean uniform treatment of all children, but equality of opportunity for a diversity of educational experiences and services" which "take seriously the problems of individual differences in developmental rates, patterns of ability and learning styles". Here he raises a set of questions not strictly scientific in character. His own answers appear to be more sane and more liberal than those of many of his critics.

The Times, London, 20th July 1970.

Saying the Unsayable

The whole idea of race is discriminative. If races exist and are believed to exist then it follows that one race is different from another, and that racial discrimination is a perfectly ordinary fact of life. It is indeed the initial discrimination, the perception of existing differences, which precedes the idea of race. To discriminate is not to exercise a wilful moral choice or to express a peculiar or personal moral preference or to propound an aesthetic opinion, although such activities may follow the discrimination. To discriminate is "to make or constitute a difference in or between; to distinguish, differentiate. To distinguish with the mind or intellect; to perceive, observe, or note the difference in or between. To make a distinction; to perceive or note the difference (*between* things); to exercise discernment" (OED). Discrimination is a matter of observation, of perception, of intellectual consideration. There is nothing wrong with discriminating. . . .

It might be thought that one of the more desirable fields of discriminative scientific activity would be that involving the question of race, to discover what if any differences other than physiognomonic can be discerned between those with markedly different physiognomies. Is colour the only difference between black and white? Is the negroid skull shape the only difference between the negro and the rest? Do redheads suffer a greater than average propensity towards asthma? Do Jews possess a greater

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than average talent for music, mathematics and making money? And bound up with such questions as these is the far more important question of the degree to which we are what we are because of our inherited genetic composition on the one hand and because of our environmental history on the other. Since genetic engineering may not be far distant, and since social engineering is already with us (much of it masquerading under the name of education) any scientific efforts honestly and intelligently directed towards discriminating between the effects of genetic inheritance and environmental influence, or between the effects of different kinds of genetic inheritance, or between the effects of different kinds of environmental influence, are to be commended and encouraged.

Unhappily such scientific efforts are discouraged, if not condemned. Racial discrimination has come to mean not discrimination of races or between races, but discrimination by one race against another. This kind of discrimination has nothing to do with the true discrimination I have been discussing. . . .

. . . Men are not indefinitely gregarious by nature, but are familial and tribal. By and large they like and prefer the company of their own kind. . . .

All this is old, as I've said, and natural. However, it has become the fashionable sin, more especially as it involves colour and appearance. So heinous has the sin of discrimination by one race *against* another become, and, more particularly, by people of one colour against another, and most especially by white Europeans and Americans against black Africans and Americans and brown Indians, that the activity of discriminating *between* races and *between* colours is itself regarded by some with horrified outrage. This horror, this outrage — indeed, this conviction of the sinfulness of racial discrimination as such — is confined very largely to the professional white middle-classes of Europe and America, whose expertise in social discrimination and whose comparative success in the rat-race has fortunately removed from them any necessity to discriminate racially.

Last year Lord Snow said in New York . . . that because of genetic differences it was impractical to regard all mankind as one (and he might have added meaningless also). He was discussing the success of Jews. Genetic inheritance was more important, he said, than environment or good fortune in establishing a man's ability to achieve. "It is fairly certain there are distinctive differences between ethnic and racial groups which can be categorised in terms of 'gene pool'." His remarks caused a fair-sized fuss because a fortnight or so earlier the *Harvard Educational Review* had published Professer Arthur Jensen's view that genetic factors were paramount in determining intelligence . . .

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prima facie, if, as is the case, the negroid look of Negroes is due to genetic factors, then it is to be presumed that they may possess other general or racial characteristics due to genetic factors also.

In terms of probability one would expect black men to be better at some things than white men, on average, and worse at others. It would be most peculiar if, on each and every test of mental or physical aptitude that was measurable, black men, on average, were *neither* better *nor* worse than white men . . . the facts to prove that environment counts more than inheritance, and thereby demonstrate that what they themselves presumably regard as black inferiority is remediable through an improvement in environment (much of it masquerading under the name of education).

The opponents of Jensen, fearing failure and ridicule in this endeavour, alternatively seek to establish that his conclusions and his inquiries are morally disreputable. They propound the arrogant and illiterate thesis: it is acceptable to liberals for scientists to seek to prove that environment counts for more than heredity in determining measurable intelligence, but not vice versa. The opponents of Jensen talk rubbish about Aryanism, drawing quite as false and ignorant a parallel between Jensen and the Nazi theorists of race as the unlamented and departed Wedgwood Benn sought to draw between Powell and the Nazi practitioners of race. The ignorant presumptions of the racialist theorists who produced the racist Race Relations Act and of the racialist practitioners of the racist Race Relations Board are likewise stupefying.

The Spectator, London, 25th July 1970.

OUR CONTRIBUTORS

BERTIL LUNDMAN
Professor of Anthropology, University of Uppsala, Sweden.

FRANK MIELE
3221 Delwood Street, Apt. 117 W.C., Del City, Oklahoma 73115, U.S.A.

RICHARD SWARTZBAUGH
Dept. of Sociology, E. Illinois Univ., Illinois 61920.

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Journals Received

MELANESIA: READINGS ON A CULTURAL AREA

Edited by L. L. Langness and John C. Weschler. Chandler Publishing Company, Scrant, London and Toronto, 1971. Pp. 382, paperback. Price £2.25.

Eighteen papers on the social structure of Melanesia which have been selected to present the area both as a culture area and as a focus for research. In "A New Guinea Childhood From Conception to the Eighth Year" Ian Hogbin says that on the island of Wogeo a man is said to be as liable to suffer from morning sickness as his wife. "Expectant" fathers are also subject to a feeling of "heaviness" while their wives are pregnant.

POLYNESIA: READINGS ON A CULTURAL AREA

Edited by Alan Howard. Chandler Publishing Company, Scrant, London and Toronto. Pp. 336, paperback. Price £2.25.

A series of papers on the ecology and economics, social structure, process and change in Polynesia. Contributors include Raymond Firth, Ian Hogbin and Margaret Mead. Melvin Ember, in "Political Authority and Kinship in Samoa", provides an interesting account of the sept system on the islands.

MIGRANT AGRICULTURAL WORKERS IN AMERICA'S NORTH-EAST

By William H. Friedland and Dorothy Nelkin. Holt, Rinehart and Winston, New York and London, 1971. Pp. 281.

A first-hand account of the lives of migrant workers on the east coast of the United States. Professor Friedland, of the University of California, and Dorothy Nelkin (Cornell University) cover all aspects of migratory labour, ranging from recruitment, housing, the crew leader and his control, to the migrant's work, personal behavior and relations with other workers, leisure activities and family life.

MATERIALY I PRACE ANTHROPOLOGICZNE

Published by Zaklad Antropologii Polskiej Akademii Nauk, Wroclaw, Breslaw. Nos. 80 and 81, 1971.

Number 80 deals with the "Integration of Population of Nowa Huta in the Light of Anthropological Data", by Stanislaw Panek end Edmund Piaseckii.

Number 81 includes the following papers: "Contemporary Demographic Relations in Poland", by E. Rosset; "The Rate of the Development of Rural Girls From Various Socio-Professional Groups", by T. Laska-Mierzejewska; "Taxonomical Properties of the Sagittalarch Indicator of the Cerebral Part of the Skull and Their Application in the Systematics of the Primates", by P. Bergmann; "Application of Hotelling's Principal Components in Craniological Typology", by H. Szczotka; "The Origin of the Inhabitants of Palue Island as Indicated by Anthropometrical Data", by J. Glinka; "Relationship Between the Morphological and Functional Features of the Lower Limb and Body Build", by Z. Rajchel; "The Differentiation and Inheritance of the Number of

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Dermal Ridges in Palmar Interdigital Spaces", by R. Rogucka, Z. Szczotkowa and H. Szczotka; "Interrelationships Between Dermatoglyphic Patterns on Fingers and Toes and on Palms and Soles", by Z. Orczykowska-Swiatkowska; "The Problem of the Frequency of Occurrence of the Long Palmar Muscle in Man", by P. Bergmann, A. Janusz and C. Nizankowski; "Evolution of the Coracobrachial Muscle in Primates in the Light of the Topography of the Musculocutaneous Nerve", by A. Arlamowska-Palider and J. Zablocki.

JOURNAL OF BIOSOCIAL SCIENCE

A quarterly journal published for the Galton Foundation by Blackwell Scientific Publications, Oxford and Edinburgh. Price £2.75. Vol. 3, Nos. 3 and 4; Vol. 4, No. 1, 1971.

Number 3 contains a paper by F. H. Hussein, of the University of Bratislava, entitled "Endogamy in Egyptian Nubia", in which he shows that in a sample of 282 marriages 39 per cent were between first cousins and 21 per cent between other less closely related kin. P. A. van Keep of the International Health Foundation, Geneva, writes on the "Ideal Family Size in Five European Countries", and N. Uddenberg, P.-E. Almgren and A. Nilsson contribute "Preference for Sex of the Child Among Pregnant Women". P. Keith Kelsall, Anne Poole and Annette Kuhn (University of Sheffield) deal with "Marriage and Family Building Patterns of University Graduates". Among the evidence they found was support for social and educational endogamy. This is further confirmation of assortative mating. In "Sterilization of the Female: A Positive Approach to Family Limitation", A. E. R. Buckle and K. C. Loung found that this operation is not likely to make an impact on the population problem unless there is a defined national policy. Audrey W. M. Ward, of the University of Sheffield, contributes "Why do Family Planning Patients Drop Out?" W. H. James in "Social Class and Season of Birth" says there is an increase in the seasonality of upper-class births. U. M. Cowgill and H. B. Johnson, Jun., authors of "Grain Prices and Vital Statistics in a Portuguese Rural Parish 1671-1720", found that in good harvest years there were more boys born in excess of the sex ration, whereas in poor years the reverse was true and there were more girls.

RIVISTA DI ETNOGRAFIA

A yearly journal published under the auspices of the National Research Council, via Belsito a Posillipo 17, Naples, Italy. Price L.5.000. Vol. XXIV, 1970.

ETHNOLOGY

A quarterly journal of cultural and social anthropology. University of Pittsburgh, 4200 Fifth Avenue, Pittsburgh, Pennsylvania 15213. Price $5 a year. Vol. X, Nos. 3 and 4.

REVISTA DE ESTUDIOS POLITICOS

Published quarterly by the Instituto de Estudios Politicos, Plaza da la Marina, Española 8, Madrid. Price 100 ptas. Nos. 176-177, 178 and 179, 1971.

INTERNATIONAL MIGRATION REVIEW

Published quarterly by the Center for Migration Studies, Staten

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Island, New York, and the Research and Information Division, Department of Immigration, Washington, and the Centro Studi Emigrazione, Rome. Price $7.00. Vol. 5, No. 3, 1971.

THE PSYCHOLOGICAL RECORD

A quarterly journal published by Denison University, Granville, Ohio 43023. Price $3.00. Vol. 21, Nos. 1, 2 and 3, Spring 1971.

POPULATION

Revue published by L'Institut National d'Etudes Démographiques, Paris. Price F12.00. Vol. 26, No. 6, 1971.

THE AMERICAN WEST

Journal sponsored by the Western History Association, P.O. Box 8005, Salt Lake City, Utah 84108. Price $2.00. Vol. VIII, No. 4, July 1971.

This issue contains an account of prehistoric rock paintings in Utah. Some of the illustrations, unlike those of Southern Africa, show people beating grasses which suggests that the ancient Frémont people cultivated wild grasses.

RACE

Journal of the Institute of Race Relations. Published quarterly by Oxford University Press. Price £1. Vol. XIII, Nos. 1 and 2, 1971.

ACTA BIOLOGICA

Published by Act Universitatis Szegediensis, Szeged, Hungary. Vol. XVI, Nos 1-2 and 3-4.

ABHANDLUNGEN UND BERICHTE DES STAATLICHEN MUSEUMS FUR VOLKERKUNDE DRESDEN

Akademie-Verlag. Berlin, German Democratic Republic. Vol. 31, 1970.

PSYCHOLOGICA AFRICANA

Journal of the National Institute for Personal Research, South African Council for Scientific and Industrial Research, Johannesburg. Monograph Supplement No. 6, 1971.

FOLKLORE

A monthly journal published by Indian Publications, 3 British Indian Street, Calcutta 1. Price 15 p. Vol. XII, No. 4, April 1971.

ANTHROPOLOGIE

Published by Moravske Muzeum, Ustav Anthropos, Brno, Czechoslovakia. Vol. VIII, No. 3, 1970; Vol XI, No. 1, 1971.

ACTAS DAS I JORNADAS ARQUEOLOGICAS

Published by Associaçao dos Arqueólogos Portugueses, Lisbon. Museu Arqueológico, Largo do Carmo, Lisbon, Vol. I, 1969.

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Book Reviews

RACE AND RACES

By Richard A. Goldsby. Foreword by Curt Stern. The MacMillan Company, New York, and Collier MacMillan, London, 1971. Pp. 132, tables, figures, maps, photographs and diagrams. Price £1.50.

This book is of interest as it is written by an American "Negro" who is an associate professor of biology at Yale University. Like so many Americans with Negro blood he is of mixed race and probably more Caucasoid than Negroid, judging by his photograph.

In his foreword Professor Stern says: "Race is a biological phenomenon; racism a sociological attitude. Because racism has led to wholesale misery and crime the existence of races has often been denied. The author of this book, *Race and Races*, begins with an acknowledgement of the biological situation that mankind falls into a diversity of populations, which are called races."

To this one can entirely subscribe. However, I am not happy about Professor Stern's further statement that because overlaps occur among races there are no "pure races". For this must mean that all are "impure races" and that overlap is continuous from one race to the other. This is simply not true. The Nordic has no overlap, for example, with the Mongoloid or the Negroid so far as the basic criteria of toxonomic classification are concerned. Serological "overlaps" are no evidence at all since we are dealing with criteria which are common to various racial groups and do not necessarily prove relationship, although they can sometimes prove differences. It is like taking tallness and pointing out that as there are tall Nordics and tall Negroes this is evidence of overlap.

Dr Goldsby has quite rightly eschewed writing too technically. Most of such writing is unnecessary and a mere jargon behind which technicians often hide because they are incapable of clear exposition.

The author very properly points out that "Diversity, not uniformity, is the rule in nature, and the varieties of men we recognise as races are an expression of that pattern of diversity. The existence of human races and intrinsic differences are facts which can be documented. Characteristic racial differences can be demonstrated for indicators as diverse as blood type, fingerprint pattern, and in some cases even composition of the urine. For instance, if we had three groups of people, say a group of Whites from northern Europe, several Japanese and a number of Blacks, we could distinguish these racial groups from each other without ever looking at them. We could do so on the basis of known average racial differences in fingerprint pattern (Mongoloids have more whorls than Whites or Blacks); blood types (Whites have more Rh negatives than either Blacks or Mongoloids); and urine (the Japanese population will be distinctive in containing a large number of individuals who excrete a particular amino acid). We could even identify the Japanese on the basis of their ear wax. Most of them have a dry, crumbly type of ear wax whereas that of most Blacks and Caucasoids is more sticky and adhesive. It is clear that there are profound constitutional differences between racial populations. Everybody "isn't just like everybody else" (p. 3).

The writer has some excellent material dealing with the races of dogs, human chromosomes, their formation in reproduction. His classification of mankind is less fundamental than that to which I would adhere, as it observes relationships and takes no account of hybrids or racial breeds. He has 26 races of man. To achieve this he makes the Bantu a race,

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whereas they are really a breed based upon Negroid foundations. For him the Black American constitutes a race which few would admit — although they are to be distinguished from the West African Negro from whom they are descended by their large admixture of Caucasoid blood — giving them a wide range of variation in most traits.

The author's claim that racial differences no longer confer survival value once cultural instead of biological solutions to environmental challenges have been adopted (p. 107) needs qualification. It is true that Negroes settling in London can get milk and vitamin D pills which lessen the lethal effect of the cold, damp and overcast climate for them. But the very fact that they have to spend money for such protection lessens their economic power and so reduces by that much their survival chances over a long period of time. Furthermore, there is some reason to believe that milk is not good for Negro populations and, if this is so, it will be doing as much harm as good.

One does not have to follow the author in all his reasoning to say that he has written a useful presentation of his subject — much more so than what one frequently reads from the pens of some sociologists. As one may expect he tries to show that I.Q. differences are not what they patently appear to be between races. Socio-economic levels and the lack of ideal educational environments are cited as possible causes to account for the lower Negro I.Q. levels. The author is quite honest, and admits that the basis of intelligence is genetic inheritance. We think his reasoning is unsound, as other stocks than the Negro have been culturally and economically deprived but have overcome these disadvantages. We believe the weight of evidence, whether viewed on the basis of intelligence tests or on that of racial and cultural history, indicate that the Negro is less developed to fit in with the technological civilizations produced by the White and Yellow races. His ability lies in other directions. Professor Stern is quite right to say that Dr Goldsby " permits the reader to judge on his own notwithstanding that he does not hide his personal view ".

PERSONALITY AND NATIONAL CHARACTER

By Richard Lynn. International Series of Monographs in Experimental Psychology. The Pergamon Press, Oxford, Vol. 12, 1971. Price £3.75.

For the first time national character has been analysed by modern psychological and mathematical tools. By studying the correlations between numerous parameters, Lynn has isolated an anxiety factor which apparently underlies the intercorrelations between national indices of mental illness, suicide, alcoholism and calorie intake in particular. It is also shown that in the high-anxiety countries (Austria, Japan, France, Italy and Germany) there is a high proportion of vehicle accidents but a low incidence of deaths from coronary heart disease and a low consumption of tobacco. Essential hypertension and incidence of duodenal ulcers on the other hand do not relate to the anxiety factor but may have some connection with an independent extraversion factor.

Each relationship is discussed in the light of studies of smaller groups and of psychological and medical behaviour in individuals; for example, it is shown that low-anxiety people like the British and Irish like to increase their anxiety by the use of stimulants, hence they smoke a lot; whereas in the highly anxious countries less is smoked and more alcohol consumed, since alcohol is a convenient depressant.

All correlations are subjected to factorial analysis and their levels of significance stated. The mathematical treatment is sufficient to show that

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there are personality differences in different national populations, something which had been suspected but never so elegantly proven.

Perhaps the most fascinating aspect of this careful work is the attempt to provide an explanation of all the significant relationships. Lynn is a pioneer here and has pointed the way to future research, but he has already shown that differences in national anxiety levels are most probably caused by both climatic and racial factors: summer heat, solar radiation and storminess all show reasonable correlation with anxiety levels but it is also clear that something else is affecting them. Lynn finds that both Ripley's simple classification of the European races into Nordics, Alpines and Mediterraneans and Coon's more elaborate classification into Brünn, Borreby, Alpine, Nordic, Noric Dinaric, Mediterranean and Atlanto-Mediterranean correlate reasonably well with the anxiety levels of the European countries studied. Some confirmatory experimental data also suggest that such racial differences exist.

The book is extremely readable and each chapter begins with a clear statement of the possible relationship to be studied and ends with an equally clear and fair summary. The English is outstandingly good; there are few textual errors and there are as many as 410 references. It is recommended to all who wish to have in a handy form a record of all previous studies of personality in relation to psychiatry, medicine, epidemiology, economics, sociology, anthropology and biometeorology, critically reviewed and mathematically compared.

It is shown that national economic growth between 1950 and 1965 correlates well with anxiety rank, the correlation being +0.67, significant at the 0.01 level. Lynn presents evidence that in high-anxiety countries people work harder (just as hard-working and successful students are more anxious) but also postulates that their second principal advantage is probably that there is a greater proportion of creative people. The latter seems to me to be unlikely; I think it more likely that creative people are plentiful enough in unanxious Britain but they are not given their head by the masses who are resistant to change. In the hard-working countries creative people are more eagerly sought out and encouraged to play their part. It may be that Lynn measures the properties of the dough. In the anxious countries the dough quickly responds to a leaven; but in the northern countries it has a more sluggish response. I should expect a poor correlation between incidence of exceptionally bright people and national anxiety levels, even though bright people are likely to be of an anxious disposition themselves. This illustrates the value of Lynn's book; it is a mine of information and a great stimulant to further investigation.

ROBERT H. S. ROBERTSON

DICTIONARY OF RACES OR PEOPLES

> Reports of the Immigration Commission, Senate, 61st Congress, 3rd Session, Document No. 662, Washington, 1911. Republished by Gale Research Company, Detroit, 1969. Pp. 150, 29 tables, 4 maps. Price $6.50.

The introduction states that "this 'dictionary' treats of more than 600 subjects covering all of the important and many of the obscure branches or divisions of the human family, it is intended primarily as a discussion of the various races and peoples indigenous to the countries furnishing the present immigration movement to the United States or which may become sources of future immigration".

This work was prepared for the commission by Dr Daniel Folkmar, assisted by Dr Elnora C. Folkmar. The study was derived from the most reliable sources data useful for an understanding of the different racial

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elements then being added to the United States population through immigration. The emphasis is on the numerical and geographical distribution of races as well as their relative importance in the movement of population to the U.S. and other immigrant-receiving countries.

The book covers racial histories, internal migrations, emigration, population distribution, physical characteristics, languages, religions and other cultural concerns. The compilers follow Blumenbach's classification of Caucasian (white), Ethiopian (black), Mongolian (yellow), Malay (brown), and American (red). These are divided into branches and subdivisions on a linguistic basis.

Cross-references aid in determining ethnic factors found in each country. Attention is given to rival opinions to arrive at a comprehensive analysis of the subject. The classified and annotated bibliography provides for the researcher important sources.

YIWARA: FORAGERS OF THE AUSTRALIAN DESERT

By Richard A. Gould. Collins, London and Sydney, 1969. Pp. 239, 75 illustrations. Price £2.10.

The author is an American and assistant curator of North American archaeology at the American Museum of Natural History, New York City. Accompanied by his wife he spent a year in the Gibson desert of Australia living with Aborigines. This aspect of the book makes fascinating reading.

In the chapter entitled "Who are the Desert Aborigines?" he informs us that man has been in Australia for at least 20,000 years. Archaeology shows a change from large, hand-held weapons to microliths about 6,700 years ago. This is the same sequence which occurred much earlier elsewhere. There is, however, no evidence of any ethnic change. The author points out that some of the desert Aborigines, particularly women and children, have brilliant blond hair (p. 60). They also show the highest A_1 gene in the ABO blood groups, and they are without any typical Rh antigen.

If, as is very probable, the Australoids are related to the Ainoids, and both, distantly, to the Caucasoids, this would account for all those phenomena. Professor Ruggles Gates came to the conclusion that Australoid nigrescence was due to only a pair of genetic factors instead of four as with the Negroids. Therefore, whatever the cause of light colouring, this would show up with startling suddenness from time to time.

This is the work of a social anthropologist who writes well and interestingly. What emerges from his account is a damning condemnation of acculturation. Contact with the White civilization brings with it not only disease, but also a break-down of social and moral principles. A people basically honest, able to provide for themselves, become discontented beggars, thieves and idlers. What is happening at the Warburton Mission, as described by the author, is a lesson illustrating what has happened elsewhere where Caucasoids and Negroids have become integrated.

THE FAULT, BLACK MAN . . .

By Barnett Potter. Howard Timmins, Cape Town, 1970. Pp. 244. Price R.3.00.

This book, by a South African author and journalist of English origin, is likely to infuriate all those who look upon South Africa as the epitome of all that is evil. It is a hard-hitting book which attacks

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trenchantly "liberal" journalism, the British Government over Rhodesia, and unmercifully exposes the nature of the government of the so-called "under-developed" world in Africa. People like Bishop Huddleston, Colin Legum and Ronald Segal are analysed in a deadly manner and their inadequacies exposed. He fully realises that basically there are profound genetic differences between Black and White. Needless to say, the book is compellingly interesting. The foreword is written by a leading South African scientist, Dr W. H. Craib.

There are, naturally, many points from which one may dissent. The case is often over-simplified, and so an ethno-geneticist would have, from time to time, to withdraw complete support from statements which may be too sweeping. But written by a layman for laymen, there can be little doubt about the popularity this book will command, and so it is not surprising to learn a third edition is already coming out.

Like so many English-speaking South Africans of English descent he confuses English as a nationality and English as the language of half the White people of the country. This, as a Scotsman, I find irritating — especially as Scots were already settling at the Cape even before the 1820 settlers, a large proportion of whom were Scots in any case. It is a defect which should be corrected in any new edition. Surely it is not being pedantic to expect exact use of terms. The non-Afrikaans are English-speaking but not necessarily English. If a generic title is needed it is British or British South Africans, not English South Africans.

The author is right to point out that it is not only the White peoples who are colour-conscious, but that the Indians have similar reactions to Negroes. Indeed, I well remember my late Bearer's reaction. He had served army officers all his life. He knew the unruliness of Irish regiments, the hotness of temper of the Scottish and so on. When I mentioned to him the King's Own African Rifles he just replied by saying, "But, Sahib, they are Barbary Wallahs!" (That is barbarous people.)

Mr Potter is conscious of the contribution which the Jews have made to the development of South Africa. He also points out that Mrs Suzman, the Jewish leader and only member of Parliament of the Progressive Party, who is looked upon with the greatest favour by all those opposed to South Africa, is not in favour of their nostrum — one man one vote. (p. 86.)

This book is wide-ranging in its perspectives, and it is bound to have a marked impact, for good or bad, according to your standpoint, if it is not jerrymandered off the market.

R. GAYRE OF GAYRE

THE PEACE CORPS AND PAX AMERICANA

By Marshall Windmiller. Public Affairs Press, Washington D.C., 1970. Pp. 178. Price $6.00.

This volume analyzes the American Peace Corps, a product of President Kennedy's altruistic sociology, which attempted to repair the damaged national image in former colonial areas by sending volunteers to aid and instruct the illiterate natives. Mixed results were obtained. The recruits, numbering about 100,000, were primarily young college students who lacked the special technical skills to advance their host countries. At the same time, the face-to-face public relations aspect was successful. This last feature appears to be resented by the liberal, partisan author who feels that it served to entrench neo-colonial, economic imperialism in regions where it should have been unwelcome.

The chief merit of the volume is in one insight, namely, the drawing of a parallel between the volunteers and the British civil service in India,

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although the latter group was made up of professionals. The reader profits from the revelation that even the loftiest sociological experiments soon degenerate into mundane and pragmatic bureaucratic instruments. What success the program achieved may be attributed to careful screening which eliminated drug-users and the free-love advocates. Practical motives enticed many volunteers. The salary was about equivalent to that of a military conscript and, of course, the risk of combat duty was avoided. Many working-class sons might have been better qualified and more worthy of the experience.

Professor Windmiller's handling of the topic suffers from his pre-conceived value-judgments but at least he has explored new ground.

ROBERT E. KUTTNER

SO HUMAN AN ANIMAL: HOW WE ARE SHAPED BY SURROUNDINGS AND EVENTS

By René Dubos. Rupert Hart-Davis, London, 1970. Pp. 267. Price £2.25.

Professor Dubos is deeply concerned about the dehumanising conditions of modern life and he warns against this trend. He appears to assert that man is as much a product of his total environment as his genetic endowment. This needs considerable qualification. In man's reaction to any given circumstances, it is doubtful if he cannot rise superior to most of them. Therefore, in his own life the genetic endowment must be much the most important factor. The I.Q. tests, twin tests, fosterage studies, and many similar phenomena prove this. It is only when we see the influence of environment as a selective factor in reproduction that we can claim a more important rôle for it. Even then it works gradually and very slowly, accumulatively selecting this or that genetic factor for survival. Furthermore, the cultural environment works in exactly the same way.

To cite his reference to the Cochin Jews (p. 70) we have a case in point. He says, quite rightly: "Under certain conditions, in contrast, cultural attitudes can oppose the selective effects of the physical environment".

Then he goes on to cite the instances of the White Jews of Cochin, who have lived there for 2000 years and who have the same white skins of their ancestors. He points out:

> the reason being that they have carefully kept themselves out of the sun's rays under roofs and lattices . . . despite their small numbers, they have retained their biological identity through environmental protection, choice of occupation, and a breeding pattern of their own choosing enforced by religious sanctions. They illustrate the fact that culture is as much a part of the total environment as solar radiation, temperature, rainfall or altitude.

All this is very true, and yet so misleading in a popular scientific book, for many readers will immediately jump to the conclusion that culture and environment are the factors which really matter. The facts are that a Caucasoid people living in a tropical environment will normally suffer from the lethal rays of the sun and other environmental factors which will eliminate them, or, if they have mutations which are favoured by the environment, then these genetic changes in the heredity will replace the former traits. If any cross-breeding has occurred with the native population the latter's genes will tend to survive at the expense of those of the intrusive Caucasoids.

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On the other hand, since the culture of these Jews enforced inbreeding, and a means of livelihood which could be conducted indoors, the tropical environment has not been able to act selectively against them, and their cultural environment has assisted them in avoiding this environmental selection which would have eliminated the Caucasoid type. Environment, physical or cultural, is only a selective agency working on the variety of genes which the heredity offers for it to choose from — some for survival, some for extinction. But environment is not a force that brings about sudden dramatic changes of itself. It works slowly (and can be reversed if taken in time) on the basis of the genetic constitution which is provided. Therefore, basically, it is the heredity which matters and not the environment, whether social, cultural or physical. All this Professor Dubos knows. But it is necessary to emphasise this at all times — otherwise the effect of environmental selective agencies can be distorted to support the impossible claims of scientifically untenable neo-Lamarckism.

Dr Dubos is, of course, quite right to plead for a scientific understanding of the living experience of man. We have yet to see whether his optimism about Western civilization's survival (p. 26) or Spengler's pessimism will be justified in the outcome. My own feeling is that the more we believe in Dr Dubos's optimism the more likely it is that Spengler will be right, while the more we proceed on the basis of Spengler's defeatism the more likely it is that the effort will be made to culminate in an optimistic outcome.

R. GAYRE OF GAYRE

ANTHROPOLOGY AND THE BEHAVIORAL AND HEALTH SCIENCES

Edited by Otto von Mering and Leonard Kashdan. University of Pittsburgh Press, Pittsburgh, Pennsylvania, 1970. Pp. 340. Price $12.95

This volume of 12 essays was the product of a symposium exploring the links between anthropology and other sciences. The contributors failed to offer novel insights and those taking part in the discussion whose remarks are also printed were likewise uninspiring. Branches of the behavioral sciences covered were sociology, economics, history, political science, education, human behavior, and communication. The health fields touched on included constitutional medicine, forensic medicine, dentistry, public health, psychiatry, and aerospace science. The interactions with anthropology were either extremely obvious or very weak and marginal.

Professor Albert Damon (Harvard) reviews the association of body type with disease susceptibility. Professor Wilton Krogman (Pennsylvania) offers an interesting chapter on identifying and dating bones. Professor Richard Snyder (Michigan) attempts to create an effective plea for more anthropology in the space program. Aerospace activities engaged only four physical anthropologists in contrast to over 1000 psychologists, out of a total of about 130,000 scientific and technical personnel involved with Project Apollo.

The chief value of this book is that it demonstrates to students the wide range of opportunities open to trained anthropologists outside the traditional areas of their discipline. Unfortunately, the introductory chapter promises more intellectual stimulus than the contributors can deliver.

ROBERT E. KUTTNER

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BLOOD TYPE GENE FREQUENCY AND MENTAL ABILITY

By R. Travis Osborne and D. E. Suddick, Georgia Academy of Sciences, 1971.

Some anthropologists have contended that, as a result of genetic linkage (pleiotropic effects of genes, linkage of certain gene groups on the same chromosome), selection for physical traits may have brought about frequency differences in the distribution of behavioral traits in different racial groups. Geneticists have firmly established that there is a heritable association between certain mental abilities and sex-linked recessive genes.

This paper is a report of the investigation by Dr Osborne and Dr Suddick of the relation between three factors of mental ability and 18 blood type genes in a sample of White and Negro twins. The subjects were 54 White and 42 Negro twins, ranging in age from 13 to 18 years, from the state of Georgia (U.S.A.). The test battery administered to the subjects comprised 19 individual mental tests. Factor analysis of the test data yielded three distinct factors: 1, Verbal comprehension; 2, Perceptual speed; and 3, Spatial relations. On the basis of the factor analysis, a three-factor Mental Ability Index was constructed. Each of the factor scores was converted to a Z– score (Mean = 0 and Standard Deviation = 1). The Mental Ability Index was obtained by averaging the three separate factor scores. The standard deviation of the Z– scores of the Mental Ability Index of the White subjects was 0.63 and that of the Negro subjects was 0.50.

A step-wise regression analysis was performed for the total group and for the White and Negro subgroups, using the blood type gene data as predictors and the Mental Ability Index as the dependent variable. At each step the variable entered in the predictor which makes the greatest reduction in the error sums of squares. The pattern of blood type gene predictors was considerably different for the White and Negro samples. Furthermore, at each step the R^2 (i.e., the amount of predictive information a variable adds to the analysis) associated with the equation for the Negro group is greater than that for the White group.

Correlation coefficients between the Mental Ability Index factors and the six most significant blood type genes were calculated for both the White and Negro groups. The correlations were much higher in the Negro sample. Two of the 24 correlation coefficients were in the .40s for the Negro group, nine in the .30s and six in the .20s. For the White group, eight of the 24 correlation coefficients were in the .20s, but none higher.

Finally, four regression equations were calculated for each racial group for predicting Mental Ability Scores (Total Score and the three Factor Scores) from the six blood type genes which made the greatest reduction in the error sums of squares. For the White subjects, these were: Le^a, K, Fy^a, Jk^a, A_2, and A_1B, and for the Negro subjects: s, Le^a, Fy^a, Jk^a, A_1 and B. Dr Osborne concluded that this type of study can be employed as "a different method of examining the heredity-environment uncertainty".

DONALD A. SWAN

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